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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 19, 1842. VOL. XXI.—NO. 12

RELIGIOUS MISCELLANY.

For the Register and Observer.

Messrs. Editors,—Will you give these beautiful lines a place in the Register? From whom they first came I know not. But, copied from hand to hand, they have sometime been going about, comforting such as have valued ones among 'the departed,' and telling of the choice spirit though not of the name of their author. They reach the heart and so they came thence. Let them bear wider and longer the true thought they so well embody. They will comfort more. Who in more hopeful and touching strains has spoken of Immortality and Reunion for the Departed?—the dictate of reason and affection, the joyful assurance of Christianity.

Yours, &c., F. A. W.

THE DEPARTED.

The dead! the dead are with us
And they throng around our way;
And the greenness of their memory
In our hearts can ne'er decay.
When round the hearth we gather
We know that they are there;
And with them our spirits worship
In the holy place of prayer.

Around our couch at midnight
Their forms flit slowly by,
And in olden tones they speak to us
Ere they fade into the sky.
At twilight, when the dew falls
They walk with us and sing,
And their voice is like the murmuring
Of swallows on the wing.

And when in social circle
We join the merry band;
Or in the hour of sorrow,
Sit silent hand in hand.
They come and sit beside us
And gaze into our eyes
And we listen to their voices then
With a calm and mute surprise.

The departed! the departed!
They crowd around me now,
And a sweet and cheerful light of peace
They shed upon my brow.
I know they have not left me,
Though no more I see their forms;
And their presence mid the strife of life
Is like sunshine seen in storms.

The beautiful! the beautiful!
All silently they stand
Within the chambers of my soul
A fair and shadowy band.
And from out those chambers, now and then
This cheerful voice is given,—
Oh faint not, while ye walk below
Ye dwell with us in heaven.

No earthly sorrow blights us,
No chill misfortunes pain;
Then weep not, though with you no more
In form we walk again.
Ye feel that we are with you
When ye wander by the streams,
And ye see our faces, as of old,
In the pleasant light of dreams.

And when in twilight musing
Ye think of us as dead,
And o'er our grassy resting-place
The sweet spring flowers ye spread;
Remember for the soul that lives
There can no ending be;
Remember that the soul, once born,
Lives through Eternity.

THE LATE BENJAMIN BUSSEY, ESQ.

The following paragraphs are taken from an interesting pamphlet, entitled 'A Tribute to the memory of Benjamin Bussey, Esq., who died at Roxbury, Jan. 13, 1842. By Thomas Gray D. D., Senior Pastor of the Church on Jamaica Plain.'

'Mr. Bussey was born at Stoughton, now Canton, March 1, 1757, and entered life in what is generally considered a misfortune, but in reality is often found to be far otherwise—in poverty. And to this very circumstance, exciting his industry, economy, and perseverance, he owed, probably, his after success, and his ample means of usefulness in a variety of ways, which he possessed the disposition as well as the means to accomplish. And let this be an example to young men, coming forward in life, to stimulate them to exertion, to enterprise and activity. Let them cherish good principles and correct habits. Let them observe strict truth, honesty and frugality, and industry will accomplish for them all the rest.

At the commencement of the old Revolutionary war, and at the age of eighteen years, he enlisted as a common soldier in the company of Capt. Stow, of Dedham, for Ticonderoga, where he was promoted to the office of quarter-master of a regiment at the age of nineteen. The next year he was appointed quarter-master in Col. Gill's regiment, and joined the troops who marched to arrest the progress of Gen. Burgoyne. He was at the battle of Saratoga and Bemis's Heights, and in the action at the capture of Burgoyne and his army. And in the faithful and successful discharge of these duties he met the entire approval of his commander, and of all his officers.

At the termination of the war he met with tempting offers of success in the agricultural line, which he however declined, and returned home. There he commenced business in a very small way; and at the age of twenty-two, and with scarcely means to meet the usual fee, connected himself in marriage with the object of his early affections, with whom he lived sixty-two years. Both of them were united in industry and economy. He opened a little shop in Dedham, where by strictly fair dealing and undeviating punctuality in his engagements and payments, disappointing no one, he acquired at length so much credit as to authorize him to remove into Boston, in 1792, and carry on business upon a large and extended scale. In these transactions he was always regarded as strictly honorable and upright; lenient to all his debtors; and more than generous to those of them whom he considered as possessed of integrity—but were merely unfortunate.

He used often to say of himself that he had ever been a child of Providence—and so he was; for within a few brief years he acquired that fortune which imparted to him the power of extensive usefulness, and of affording assistance to a large circle of dependent relatives and connections, whom,—to his honor I speak it,—he never treated or entertained with less hospitality or attention than he would show to the highest or richest of his guests. His motto was—

'Honor and shame from no *condition* rise;
Act well your part—*there* all the honor lies.'

He had no fondness for fashionable life, fashionable manners, fashionable opinions, or fashionable amusements. After investing his large property, no part of which was acquired by gambling or dangerous speculations, but by honest industry in business and in useful arts, he retired from the bustle of the city, in 1806, to the quiet spot he purchased here; where, after residing for a few summers, he at last erected, in 1815, the costly mansion he occupied for nearly twenty-five years; and in which he at length finished his earthly labors and his life together.

Mr. B. possessed a quick insight into the best means of accomplishing whatever he purposed; and, after mature deliberation, a persevering and unaltered pursuit of it, by means of which he successfully carried it out. And this union, perhaps, was the key-stone to his fortune. He had also a *natural* taste for the arts, which from his circumscribed education, he could not otherwise have *acquired*. He was one 'of the old school, dignified, courteous and hospitable'—a man far removed from pride—affable, social, kind to every one. His natural powers were strong, like his physical constitution, which never till his last illness, through the long period of eighty-five years, confined him even for a day to his bed.

Though his primary education was so limited, yet by means of much reading, which he greatly loved, and an iron memory which he possessed, he had heaped together a large amount of miscillaneous knowledge, far surpassing that of many who have enjoyed much superior advantages for cultivation and improvement, even in a University.

His charities were numerous, and flowed freely from his generous heart. Yet they were not random gifts, or thrown away; but bestowed with judgment and discretion. And the family of the poor and needy is not small that will hereafter miss him. For no destitute or afflicted applicant ever left his door with an empty hand. It may truly be said of him that he 'did good hoping for nothing again.'

In all public subscriptions and contributions expectation was never disappointed. Once in each month we witness on our Communion board a rich evidence of his regard for our Church—two very elegant large silver Flagons, presented by him. He contributed one fourth part of the whole expense of our sweet toned organ, and nearly the same amount to the purchase of our bell, which has so recently summoned him to his last abode. He contributed also most cheerfully to whatever other expenses our Christian Society required.

In his religious opinions he was a decided Unitarian; but liberal to all who were of a different faith. While firm and unshaken in his attachment to his own Church, he contributed generously to the erection, to the ornament and interests of Churches of other denominations, saying he was perfectly willing to aid all in the worship of God, in their own way, as he wished to worship him in his; and he did so liberally, as well as to Colleges and Seminaries of learning.

'By his will he first makes liberal provision for his widow, grandchild, great great grand-children, and others. He gives, through trustees, to his widow and two others, (now living,) respectively, and in succession, the use of his extensive farm in Roxbury, with the mansion-house, &c., for life. At the decease of the survivor of them, and subject to the payment of any annuities then existing, he gives all his property to Harvard University for the following purposes: the estate in Roxbury is to be held forever as a Seminary for 'instruction in practical agriculture, in useful and ornamental gardening, in botany, and in such other branches of natural science, as may tend to promote a knowledge of practical agriculture, and the various arts subservient thereto and connected therewith.' The Government of the University is also 'to cause such courses of lectures to be delivered there, at such seasons of the year and under such regulations as they may think best adapted to promote the ends designed; and also to furnish gratuitous aid, if they shall think it expedient, to such meritorious persons as may resort there for instruction. One half of the net income of his property is to be appropriated to maintain that Institution; and the residue of the income is to be divided equally between the Divinity School and the Law School of the University.'

One other striking trait of his character it would be injustice to his memory to omit—his utter dislike to speak or to hear the mention of others' faults. In all such occurrences he always threw a mantle of charity over them, or suggested some circumstances of alleviation, and changed the conversation. He breathed largely that charity which covers a multitude of faults. Of his most ungrateful enemies he spoke only with compassion.

I must not omit his respect for the institutions of the Gospel—for the Christian Sabbath, Church, and Ministry, nor his constant attendance upon public worship, unless under peculiar circumstances of detention. In his hospitable mansion his numerous visitors and friends—and especially the clergy, whom he loved and cherished—always found a most welcome reception, and *some* of them a most generous benefactor. Nor would I by any means pass over unnoticed his firm faith in the superintending providence of God, and his unshaken reliance on the divine wisdom, which he maintained even to the very last.

He observed to a friend, only two days previously to his death—'I find I am about to leave you, and I can say God's will be done. My cares are now daily increasing, and my powers daily diminishing, and it is the best time for me to depart.'

MORAL TREATMENT OF THE INSANE.

We have before us the 'Annual Report of the Board of Trustees of the Massachusetts General Hospital for the year 1841.' This document, an exceedingly interesting one to the friends of humanity, contains an account of the Hospital in Allen Street, Boston, and of the McLean Asylum for the insane, in Charlestown. Of the latter Dr. Luther V. Bell is the Physician and Superintendent; and his very able and satisfactory Report occupies the greater part of the pamphlet. We quote a part of what he says on the moral treatment of the insane.

'Each year that I have passed in this extensive field has served to diminish my confidence in an active medical treatment of almost every form of disease of the mind, and to increase my reliance upon moral means. No individual at the head of an insane institution would now think of combating any form of insanity, with the depletory and reducing means once regarded as indispensable. The practice of bleedings, violent purgations, emetics, vesicatories and derivatives, has passed away before the light of experience. A different and opposite mode of treatment by energetic sedatives, I am satisfied, is obnoxious to many objections, although far to be preferred to the first. The recoveries under their administration, occasionally most magical and most gratifying in appearance and for the present, as far as my observation and experience have extended, are neither so perfect nor so permanent as under a less decided course of measures. A *wise expectation* and a cautious use of medical agents to meet symptoms, comprise most of the aids that the pharmacopœia is capable of affording. But in relation to moral means, especially carried through as they can be only by the instrumentality of an appropriate institution, my annual experience has only exalted my confidence.'

Dr. Bell speaks of the moral treatment of the insane under four heads, viz., Separation, Direction, Classification, and Occupation. On the first topic he remarks as follows:

'Separation. The duties of the friends of the insane, and an institution to whose care they are to be committed are mutual. An asylum ought not to be regarded as a public hotel or caravansera to which individuals when troublesome at home are to be brought under any circumstances, and removed as summarily. The object which our benevolent founders had in view and for which they contributed so bountifully was to attain the highest degree of restorative and custodial results. This can only be secured by the co-operation of friends.—In almost every institution of our country, every place is filled and each that is occupied under circumstances of any unfavorable character prevents the accommodation to some who might be essentially benefitted.

To co-operate requires on the part of friends some information on the subject, some honesty and moral courage. It is no uncommon circumstance for a patient to be beguiled here under false pretences. Instead of being fully and candidly informed (if he is capable of comprehending) of his mental state, after which every thing which had been, and was to be done, would appear to him consistent and intelligible, although it might seem erroneous and absurd, it is perhaps represented to him that he is a little indisposed, that he had better ride and consult the physician, or he is inquired if he should like to reside in a splendid hotel or boarding house, where horses, carriages, servants and amusements are to be at his will and under his control. Every thing is represented to him *couleur de rose*. Once within our walls, friends retire, perhaps with their last adieux promising to call again to-morrow or every day, congratulating themselves how well they have succeeded in introducing him without force. The unhappy patient feels that he has been deceived, cheated, abused. He finds that he is not in the paradise which had been promised him. An insane Asylum relieved of all its distressing adjuncts as far as benevolence, expense and experience have been able to do so, is after all a place of bolts and bars. There is no magical line which can confine an insane man, and at the same time allow him to be a free agent.

If informed truly that a certain amount of restraint and direction is inevitable from the very nature of the case, he will probably be agreeably disappointed at the limited extent to which it is possible that it can be reduced. If deceived by a contrary impression, he has lost confidence in his friends and of course in the institution.

It is no uncommon circumstance for friends to induce the insane person to come here with the understanding that if the physician thinks it best for him to remain, he will stay. The patient, self-confident that no unprejudiced man can for a moment believe him a suitable subject for an Asylum, willingly accedes to such a proposition, and when he finds himself adjudged by the physician, (if the latter allows himself to be caught in such a trap,) to remain a prisioner as he deems it, his feelings of trust and consequent prospects of being most favorably influenced and guided towards recovery may be readily imagined.

To those committing their insane friends to our care, we would say, if you would leave them under the most favorable conditions for recovery or comfort, be upright, be true. If they recover, they will appreciate and respect such dealing; if never to be restored, their apprehended dislike and resentment will be quite as likely to fall upon those who have freed themselves as they might hope from responsibility, as upon those who had the moral courage to tell the truth.

When it is contemplated to place a patient in an institution, friends should feel it a point of duty not to act until they are satisfied that it is the best thing for the patient's and their own interest, that they can do. They owe it to themselves, to the sufferer, and above all to the institution, to ascertain in the first instance whether they can rely upon its faith, its skill and its kindness; and this too should be ascertained from a degree of investigation and with a confidence of accuracy, that shall enable them to turn a deaf ear to the little *tittle tattle* and petty scandal always current to a greater or less degree in the *undertow* of society in relation to public establishments of this nature. As to an Asylum like this, receiving nine-tenths of its inmates from a circle of territory of not over some forty miles in diameter, there never can be any difficulty in obtaining the elements of a judgment on which it will be safe to rely.

Having thus decided, there is a mutual confidence secured which so important a trust fully demands, and the patient will, extraordinaries excepted, probably be left to the chances of such means as experience has recommended for a full and uninterrupted trial. Friends of patients who reflect, will see that in the system of weekly inspection by a continually changing Committee of Trustees, selected for the very object from the community, and whose duty is so little formal or undervalued as not to have been omitted perhaps for a single week during the almost quarter of a century the institution has been in operation, in the entire separation of all pecuniary or selfish connexion with the results of the establishment on the part of the officers, in the unlimited amount of means placed in the hands of the institution to secure its objects, relieving from all possibility of temptation to abuse or neglect its trust in order to save trouble or expense, in whatever guaranty the character of its immediate officers in their own reputation and their social connexion, in the absence of higher and holier responsibilities, might offer; and lastly, in the testimony whether favorable or unfavorable of a body of sixty or seventy restored patients annually dismissed into society, they have an infinitely higher security of just and appropriate management, than any slight observation of their own or intercommunication with their diseased friends under care can be supposed to furnish. Their testimony after recovery, whether for good or evil, the institution can never object to receiving as evidence of its character and system; while diseased, the Asylum is obliged daily to repudiate it against the conduct of friends, at home, and of course expects the same justice.

We would again say to friends, do not bring your patient to us if you can do as well or better by him at home or elsewhere, do not bring him with the impression that you are to regulate his treatment, or that any peculiar knowledge you may have of his traits of character will enable you to decide better than the institution where he shall be placed in its classification, when or by whom he shall be seen, or when he is in a fit state to be removed. This Asylum desires to receive no patients except on its own terms; it asks no patronage; it was established to confer, not to receive benefits.

I am thus plain upon the mutual relations of the institution and friends of patients, not because we have had any unusual trouble from an imperfect understanding on this head, indeed, each year has found less; but we still are occasionally subjected to a disposition to have patients experimented upon. If recovery is not so prompt as perhaps it has been in some other case, probably of an entirely different type, we are liable without regard to the eventual prospects, without reference to the labor already bestowed and of which satisfactory fruits are in bright prospect to our eyes, without respect to the testimony of all who have the best means of judging, to have friends experiment; they will insist on trying a chance in a lottery where success only saves a few week's delay or a few dollars, and where failure jeopards the perpetual loss of reason, and all the sad concomitants of hopeless insanity.

The benefits arising from a removal from home and an interdiction of the associations connected therewith, need but little illustration. It was one of the earliest facts in the history of medicine. The experience of all ages and all countries coincides in its importance, so that the general statement is fully warranted that patients seized with insanity and removed to an institution usually recover; while those treated at home generally do not. Not unfrequently removal alone has appeared adequate to effect an entire change of the diseased mental action.

If a patient be irritable, excited and violent, experience shows that he will not submit to friends as readily as to strangers. If feelings of hatred and vindictiveness exist, they will be probably directed towards those in whom he ought most to confide. If a master of a family and accustomed to direct, he will not readily and without reason as it appears to him abdicate his authority. If a child in his father's house, his insane sagacity will at once show him that he need not yield peaceably the government of himself, where the tender feelings of an afflicted family will deny the firmness to insist. If restraint becomes indispensable, a wide difference will be found in its application as administered by new hands, and by those whose experience has taught them that mildness and decision are not incompatible, and that strength and violence may distress and aggravate, but do not often calm the maniac. There should be in fact as much difference in a well regulated institution in the character and extent of physical force necessary to control a dangerous patient, as applied by experienced and well disciplined attendants, and the ordinary aids called to effect the same objects in families, as there is between the leathern mittens and secure rooms of an Asylum, and the chains, straitwaistcoats and cages, which are deemed indispensable in furious cases without the walls of a hospital.

If hallucinations and delusions constitute the leading features of a case, it is almost impossible for a patient to be removed from conversations and associations continually renewing their strength in the mind, while at home or under the guidance of those unskilled. Friends and acquaintances can hardly avoid attempting the effect of argument, remonstrances, appeals to the feelings, or even threats. It is natural that those whose experience is limited to a single case, should do so; while they who have been taught by experience the futility of such attempts will not aggravate and excite a diseased point with continual meddling.'

UNITARIANISM—A HOLY FAITH.

I hold that Unitarianism is, in a marked and peculiar manner, a holy faith and a doctrine according to godliness, because it adheres closely to the simple principle of man's responsibility, and because it makes personal religion—practical religion—the one thing needful; the thing upon which depends, to every responsible agent, the favour or the displeasure of God, both in this life and in the life to come. It rests the hope of acceptance with God upon the foundation on which, it appears to me, the Scriptures uniformly place it, namely, upon our accepting the offers held out to us, and employing the means afforded by our Heavenly Father. It tells men, in the very language of the New Testament, that if, 'by patient continuance in well-doing, they seek for glory, honour, and immortality,' eternal life will be their reward; but that if they are 'contentious, and do not obey the truth, but obey unrighteousness,' their inevitable portion will be 'indignation and wrath, tribulation and anguish.' It tells men that they have ample power to do what God requires, and that if they employ this power and ability, in fulfilling the will of God, there is not only no impediment in the way of their acceptance, but there is the greatest eagerness on the part of the Almighty to receive them into the arms of love. It tells them, that if they do not exert the ability which God has bestowed, in performing his will—if they neglect the duties set before them, and practise the sins which the law of God has forbidden and denounced—there is no substitute provided, nor means of escape from the wrath to come. They have themselves wilfully sinned, and they themselves must bear the penalty. Now all this has a manifest tendency to cause men to be cautious, vigilant, and circumspect in every department of their Christian conduct. It makes their conduct, and that alone, the arbiter of their eternal destiny. Every act they do, every word they utter, every thought they cherish, is either carrying them forward towards the gates of paradise, or is dragging them backward towards the jaws of hell. To a man who has this sentiment impressed upon his mind, who knows that he is thus simply yet awfully responsible, who believes that there is no power which either can or will defraud him of the happy results of his own conduct, none which will or can save him from its pernicious consequences, every action however trivial, every situation however unimportant, every moment of time however brief, becomes of eternal value. If he love his own good—and who is there that does not?—he must love virtue: for in virtue alone can his greatest good be found. If he love his fellow-creatures, he has the strongest of all motives to promote their progress in piety and holiness. Such a man must feel that he is not merely looking forward to a state of retribution; he is, as it were, actually in it already. Every day is to him a day of judgment. When we consider the power and influence of feelings such as these, what could we wish, in order to strengthen our own allegiance to the King of Heaven, or to win our fellow-creatures to the obedience of his wise and holy laws, but that we and they should be enabled to believe and embrace these holy doctrines with our whole hearts, and realise them to ourselves at every moment? Were this the case, and were these feelings universal, sin would be banished from the world, vice and crime would disappear, and purity, innocence, piety, and peace would fix their dwelling in every heart, and diffuse their light and joy over every spirit!

This system is indeed a holy faith: it makes all depend on holiness. It takes away all excuse from the sinner. It leaves no room for the plea which men sometimes urge, to extenuate their own criminality or palliate that of their friends,—that they were denied aid, without which their efforts were vain and fruitless. It deprives them of all hope of reconciling the enjoyments of sin in time with that of bliss in eternity, through the efficacy of faith, or the interference of some meritorious substitute, or the imputation of another's righteousness. Unitarianism throws all these pleas and expectations overboard. It takes the plain and simple doctrine of man's responsibility; it insists upon the absolute necessity of personal obedience and righteousness. It takes the truth as the Scriptures lay it down, that 'without holiness no man shall see God.' It is in every part and aspect a holy faith—a doctrine according to godliness. If ever any form or system of religion deserved this name, it is that pure and simple, and scriptural system—the religion of Christ and his Apostles—the religion of the New Testament—Unitarian Christianity.

But as there are other systems which likewise lay claim to this honorable appellation, it now becomes necessary briefly to examine the justice of this claim; and, in order that I may not be guilty of any unfairness towards my Fellow-Christians of other denominations, I shall take their opinions, not from the words of any individual of small authority or influence, but from their own accredited formulas—the creeds and confessions which all their clergy subscribe, in testimony of their hearty assent and concurrence in the doctrines which they contain. These creeds are put forward before the world as their authorised standard of opinion—and it would be unjust to suppose that they do not themselves believe in them.

Now, among the doctrines which are contained in these creeds, there are several which have, as it appears to me, a tendency to loosen the hold of morality upon the soul, and to deprive practical religion of the aid of those sanctions which God has provided.

One of these is the doctrine of original sin. It affirms, that by the fall of Adam, all his posterity have lost, not only their righteousness, but also their strength. The guilt of this old sin is imputed to them; and their own nature is inclined to evil; made opposite to all good, and disabled from doing it, and that continually. If this be true, there is no more use in striving to be holy and virtuous, than there would be in striving to lift the Alps or Andes on our shoulders. We have not the ability—we cannot do good—it is vain to attempt it. Nay, we are told, that even good works—or rather the very works which God has commanded to be done—if done by human beings in their natural state alone, are sinful and displeasing unto God. Let us only consider what the natural effect of this belief would be, if it presented itself to the mind of a man wavering perhaps between a sense of duty and a strong temptation to sin. He knows, that the temptation incites him to commit a deed that will bring guilt upon his soul; but appetite prompts—security invites; perhaps he is solicited by others to commit the offence; perhaps he knows that if he abstain, he will be ridiculed by profligate companions. In such a state, when he requires every motive that can be summoned up to aid his feeble virtue, and redress the tottering balance of the soul, this dogma rises to his mind. He remembers what he has been taught as an article of faith,—that he has no power to resist the evil,—that he has no power to do the good,—that his very effort and struggle to do good, is itself a sin,—one that deserves God's wrath and curse, and eternal damnation. Can anything be conceived more fatal to the cause of virtue than such a dogma, recurring at such a moment? 'Do what I will,' the misguided being will say, 'I must suffer for it hereafter; then why not seize on the pleasures of vice while here—the only pleasures that I ever can, or ever shall enjoy?' Such would be the suggestion of sin and appetite; and most fatal and deplorable, in most instances, would be the result. This one gloomy and depressing doctrine takes away from the wavering spirit every motive to struggle and exertion, in the very hour when nothing but an arduous struggle can save it from failure and from ruin! View it as we may, can we call this a doctrine according to godliness?

Again,—Look to the practical influence of the doctrine of Election and Reprobation. Some, we are told are predestinated to everlasting life, and others to everlasting torment, without any reference to a foresight of their faith and good works on the one hand, or of their unbelief and disobedience on the other; and both these classes are specifically and personally designated, so that their number can neither be increased nor diminished. All the sins which the elect do, or can commit, will not deprive them of the predestined glory; nor will all the prayers and efforts which the reprobates can make, avert their horrid doom. It would be a waste of words, and trifling with your time, to go into any lengthened argument to show that this is an immoral doctrine. What more natural than for the man who believes it to say, when under the influence of temptation to sin,—'If I am among the elect, the offence can do me no harm; for my everlasting happiness is secure. From all eternity I have been chosen; and to all eternity I am safe. If, on the other hand, I am numbered with the reprobate, my abstaining from the sin can confer on me no benefit. From all eternity my doom was sealed; to all eternity my sentence stands recorded. We can all perceive how dangerous to virtue such a delusion must often prove. In fact, I quite agree with an eminent statesman (the late Mr. Canning), who declared, in his place in the House of Commons, that this one doctrine of predestination is more dangerous to morality, than all the corrupt practices and tenets which are ascribed to the Church of Rome. Nor is this estimate without some countenance, even from the creeds which assert the doctrine itself. Thus, the Westminster Divines declare it to be a high mystery, which is 'to be handled with especial care and prudence;' plainly intimating, that if not so handled, it is very liable to abuse. The Church of England is more explicit; for she expressly declares, on the article concerning Predestination, that by it many have been led 'into recklessness of unclean living;' that is, into gross vice and hardened depravity. Now whatever may be the case with our faith in other respects, no one can possibly charge us with holding any opinions of a nature so pernicious that we are ourselves compelled to admit their dangerous tendency.

I may here take notice of another point of the same kind. Unitarianism teaches us, that every man who sins must himself pay the penalty of his offence. It provides no substitute, who steps in,—endures the punishment,—makes satisfaction to the justice of God,—and sets the offender free from all fear of the infliction which he had merited; while, by the commonly received doctrine, all this was done; the debt has been paid; the satisfaction is infinite; it is capable of compensating for ten thousand offences, as well as for one; for sins of the deepest die, as well as for those of the smallest amount. God has accepted the ransom, and has no claim outstanding, nor can have, though our offences be increased beyond our power of computation. If we can only apply the merits of Christ to ourselves, nothing more is wanting. Now surely our faith; which tells us we must do the work assigned us, for ourselves, must produce a far more beneficial effect in stirring us up to diligent and zealous efforts after virtue, than that which encourages us to fold our arms in listless indolence; asserts that all that is required has been done for us by another; and maintains, that we have only to apply to ourselves, by faith, the merits of Christ, which are amply sufficient for our justification and final salvation, without any efforts of ours.

There is another point closely connected with this on which I might also dilate; but time will not allow me to do much more than barely enumerate the topics which remain, many of which would require an entire discourse for their satisfactory development. What I now allude to, is the doctrine of Salvation by Faith alone. I have always regarded this as a most dangerous doctrine; nor has any of the many arguments in its favor, which I have heard and read, at all tended to shake, but rather to confirm, this my strong impression. To say that faith alone—mere belief, or trust, or conviction, call it what you will—a mere mental operation or exercise, totally separate and apart from any practical principle,—from the conduct and habit,—from the heart and the life,—to say that such an operation or exercise is the only thing that is required to prepare us for enjoying the favor of our God, either here or hereafter; what is this but to break down all the barriers which God and man, religion and law, have erected against the inroads of immorality, and give free course to a torrent of vice and impiety? I repeat it:—this is a most dangerous doctrine. I believe it has led on thousands to their ruin. I know that it is preached, in some one of the many forms and modifications which it assumes, in almost every church and sect around us; but I rejoice in the conviction, that there is not a single Unitarian minister who countenances, nor a single Unitarian family which embraces, nor, so far as I ever could learn, a single Unitarian Christian who holds this pernicious tenet. Now, whether we are right or wrong in the matter of opinion, I am not at present discussing. I am not lecturing on the truth of the Unitarian principles, but on their influence; and I feel my foot on firm ground when I take my stand here and proclaim, that, in this respect, Unitarianism is emphatically the doctrine which is according unto godliness.

It would be easy to show, by selections from the works of standard and approved writers who have defended the system which is commonly called Orthodox, that I have not attributed to their doctrine a single principle which they have not themselves distinctly admitted—nay, in many instances, expressed in terms much more pungent than any that I have employed. Thus one of their favorite authors says,—'The sentence of God, which rejects the reprobate, is so fixed and immutable, that it is impossible they can be saved, *though they have performed all the works of the saints!*' Another, who was eminent in his day as a leader among them, tells us, that 'God does no longer stand offended, *though a believer, after he is a believer, do sin often*, except he will be offended where there is no cause to be offended, which is blasphemy to speak. It is thought,' he adds, 'that elect persons are in a damnable state in the time they walk in excess of riot. Let me freely speak to you that the Lord hath no more to lay to the charge of an elect person yet in the height of iniquity, and in the excess of riot, and committing all the abominations that can be committed.' This is plain speaking. Let a man fancy himself to be one of the elect, and he may, without fear or alarm, 'walk in the height of iniquity, and excess of riot, and commit all the iniquities that can be committed.' To the same effect another writer says, 'Let any true saint of God be taken away in the very act of any known sin, before it is possible for him to repent, I make no doubt nor scruple of it but that he shall as surely be saved as if he had lived to have repented of it. I say, that when God doth take away any of the saints in the very act of sin, he doth, in that very instant, give them such a particular and actual repentance as shall save their souls; for he hath predestinated them to everlasting life—therefore having predestinated them to the end, he doth predestinate the means to obtain it.' A strange idea this author had of the true saint of God, who remained a true saint while committing known sin; and a stranger still of repentance, which this true saint was to exercise while in the very act *of perpetrating his transgressions*. And so Bishop Lavington.—'After the elect have received the spirit they cannot sin; and if they commit any sin it is only an error in such; and let them do whatever they please after their adoption, however sinful the act, they are sure to be saved notwithstanding.' Another says,—'Though a believer be black as hell, polluted with guilt, defiled with sin, yet in Christ he is all fair, without spot, free from sin, as viewed by God in Christ; fully reconciled to God, and standing without trespass before him.' 'No duties, no obligations are required of the elect; no terms, no conditions, neither *ifs* nor *buts*. They shall come; and if they themselves will not, the Lord will make them willing in the day of his power.' Observe that this writer expressly says, 'No duties, no obligations are required of the elect.' I might furnish forth a whole feast of such savory morsels. I shall only add one, taken from the man whose opinions are with so many the very standard of Orthodoxy—I mean the illustrious reformer, Calvin. 'It is true that their own sins, under the direction of God's providence, are so far from injuring the saints that they rather promote their salvation.' Here, then, the saints are furnished with an easy method of promoting their salvation. *Let them sin away*—let them add offence to offence, and abomination to abomination: This will make their calling and election sure! 'Their sins are so far from injuring them that they rather promote their salvation!' Now, I ask, is not this both a dangerous and an immoral doctrine? And is it not well for mankind that there are persons like the Unitarians in the world, to raise their voices against such unholy and preposterous principles, to expose their deformity, to counteract their influence, and withstand their progress in society? We feel, that in contending against these principles we are recording our protest, and lifting up our testimony against principles which would, if unopposed, spread a desolating moral pestilence over the whole human family, and banish virtue, purity, and holiness from God's earth. These are the natural and logical consequences of Calvinism. I cannot see any mode of escaping from these conclusions, all dreadful as they are, except by renouncing all faith in Orthodoxy as expounded in the creeds. No doubt there are many persons who think themselves Orthodox believers, but who will declare that they never entertained such principles as these—that their minds revolt at them—that they abhor and detest them. I believe it. I am sure they must abhor and detest principles so atrocious and immoral. Many of my Calvinistic friends, by their edifying and virtuous career of life, show that such principles have no practical influence over their hearts. I am prepared to expect their ready assent to every syllable of condemnation that I have uttered against these principles. I would wish them however to consider, whether the condemnation so pronounced does not recoil against the creeds which they themselves profess to hold, and from which

these conclusions are, by fair and necessary inference, derived. For my own part I gladly own that there are many amiable and excellent persons who hold the doctrines which I regard as so immoral in their tendency. Yet I own I cannot but regard their virtues as evidences that their creed has but little hold upon their minds. I consider them as excellent and amiable, not in consequence of their principles but in spite of them; and joyfully bear them testimony that they are better than their profession. Were we to judge of them from the doctrines of their church alone, we should look upon them as the most corrupt and depraved of mankind.

Christian Unitarianism, therefore, I regard as pre-eminently entitled to be regarded as a holy faith, and I would exhort and entreat all who profess its sound and salutary doctrines, to exemplify the purity, the vigilance, the zeal in the service of God, to which its principles naturally lead. *'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—J. S. Porter.*

CHRISTIAN REGISTER.

BOSTON, MARCH 19, 1842.

THE NUMBER OF UNITARIANS IN THE U. S.

We are glad that our friend L. has called the attention of our readers to the subject to which his note relates. We are also gratified to be able to afford the information which he asks, and which must be generally desirable and valuable to our readers. It happens that one of our clerical brethren has recently turned his attention to the statistics of our *denomination*. By careful investigation he has been enabled to form an estimate of the number of anti-Trinitarians in the U. S., which we believe to be sufficiently accurate to be relied upon.

We subjoin L's Letter, and also the substance of our friend's statement, which we offer as a satisfactory reply.

Messrs. Editors,—I have long been desirous of ascertaining the number of those Christians in the United States who are opposed to the Trinitarian dogma. I am persuaded that it must be much larger than is generally imagined. I have not been satisfied with the statistics which I have seen published in relation to a subject which is so interesting and important to us all. If you can render to myself and others any light upon the matter, you will confer a favor upon many, besides

Your friend and servant, L.

UNITARIANS.

Those who are usually distinguished by this name in the United States (and also by that of Liberal Christians)are found principally in New England, and are for the most part Congregationalists. They number in all about 300 Congregations.

In the city of Boston, they are one of the most numerous and influential classes of Christians, having 18 Societies, most of which are large and flourishing. In the Middle, Southern, and Western States, their Societies are fewer but gradually multiplying.

Besides those Unitarians who are Congregationalists, there are in the United States nearly 2000 Congregations that reject the Trinity and its kindred doctrines. They belong chiefly to the sects denominated Christians, Universalists and Friends or Quakers. There are moreover, many individuals and isolated families, who attend regularly no place of worship, or who are from convenience, or from sympathy in regard to particular doctrines or forms, associated with religious societies whose names have no respect to the doctrine of the Trinity, who are anti-Trinitarians in sentiment, and who ought to be taken into the general estimate in regard to the number of Unitarians.

From careful research and no little conversation with persons who are well informed upon the subject, I have formed the above estimate, which I believe will not be found to vary much from the truth.

For the Register and Observer.

CONFESSION OF CHRIST.

Messrs. Editors,—In the series of letters on the public confession of Christ, which you have kindly admitted to your columns, I have not *intended* to assert, that the 'profession of Christianity is exclusively limited to participation in the Communion,' or that 'in the New Testament it is at all applied to this act,' or that 'the abstinence from that ceremony is to be considered a denial of Christ.' I have not intended to make or imply these assertions, and regret that my language seemed to contain them.

I think that we are distinctly required by our Savior to confess him before men. I do *not* think that *he* has any where pointed out any particular way, in which we are to do it. And since he has left no directions in reference to the way, I think that we are to inquire for ourselves, how we can do it most fully, and, in the existing state of public sentiment, most effectually; we can, doubtless, do it by the whole tenor of our lives, by the whole course of our conduct, and the whole current of our conversation. And if we have conscientious or insuperable objections to any other method, we must do it in this way, and I believe that thus the requisition will be fulfilled and we shall find acceptance. But as a general rule, I am convinced that the most open, decided, and, at the same time, unassuming way, is to unite ourselves with those, who are wont to meet from time to time to commemorate their Lord by the simple rite which he instituted. In the public mind, confession and communion are connected together, though by Jesus they never have been. A public confession must be such an one, as the public will acknowledge. As this act, unlike most others, is, for special reasons, to be performed, partly to be seen of men, it will be best performed in such a manner as that the greater number will see, understand and acknowledge it. And I think, that this will be best effected by joining in the communion service, because the public generally consider this essential to the confession of Christ.

This service is sufficiently public, it is open to all who wish to be present, and it is very generally known who are accustomed to attend upon it.

But however all this may be, let each one be fully persuaded in his own mind, and let him do what an honest heart and a sincere love of Christ impel him to do, and he cannot fail to act acceptably to his Father in Heaven. W. C.

For the Register and Observer.

DOCTRINES OF THE REFORMATION. NO. VIII.

My Catholic brother insists most strenuously upon the indispensible importance of implicit faith; that without it I cannot be a true Christian, cannot attain salvation. I therefore wish to have a distinct and clear understanding of this thing. What is it then that invests this description of faith with such effective and incomparable virtue? Is it the bare circumstance of its being implicit faith? If the fact be such, then implicit faith must be efficacious wherever it is found. It must sanctify and save all its subjects. Now there is a great amount of implicit faith among Protestants, Jews, Mahometans and Pagans. Why, then, is not their condition as safe as that of our brethren in the Church of Rome?

But, perhaps, he now informs me that there is only one kind of implicit faith that is available to salvation; that it is implicit faith in the doctrine of the Catholic Church. I then proceed to inquire; why is implicit faith in Catholic doctrine more virtuous than the same kind of faith in other religious doctrine? He will, probably, answer; because the Catholic doctrine is true and the others are not true. Very well. It is then the truth of a doctrine which renders it worthy of belief. No doctrine that is untrue deserves to be the object of faith, though it should be Catholic. And no true doctrine ought to be disbelieved, though it be Protestant, Mahommedan or Pagan. I am to believe, you tell me, the Catholic doctrine because it is true. Being true, it, of course, is sustained by evidence. And when I perceive this evidence, my faith ceases to be implicit. Standing on the foundation of evidence, it is rational faith. Why then, must I have implicit faith in order to be a Catholic?

There are some Catholic doctrines which cannot be proved from Scripture without the aid of tradition. Hence the necessity of implicit faith. But do you intend to say that I must believe tradition without evidence of its valid authority? No; tradition rests on the infallible promise of God, that the Church shall be 'the pillar and ground of the truth,' having the Holy Ghost abiding with it forever. Where then is the necessity of implicit faith? If all the Catholic doctrine be truth, sustained by evidence, why is not a rational faith sufficient to make me a good Catholic? So far as the Catholic doctrine is Scriptural I may be able to understand the evidence of its truth. And where this fails, the authority of tradition supplies its place. And this authority of tradition, you say, is based on the promises made in the Bible. My faith in tradition, therefore, is, constructively, faith in the Holy Scriptures. And here is no implicit faith. What I believe on evidence with which my reason is satisfied, is rational faith. I believe it because I have proof, satisfactory to my mind, that it is true.

You have acceded to the principle that all just faith has truth for its object; that all the worth and efficiency of such faith depends on the truth which it apprehends and receives; that it is not the circumstance of its being implicit or Catholic that invests faith with a saving vitality and power, but the truth. The inferences from this principle are plain and important. It follows that I am not, in duty, bound to believe any other than doctrines of truth; that no other doctrines believed would be useful to me; that I ought to seek for the evidence of a doctrine, and to retain or accept it on the ground of its truth; that a doctrine which cannot be proved ought not to be believed; that the demand for implicit faith is a virtual acknowledgment of the want of requisite proof. It was a precept of the Apostle Paul; 'Prove all things; hold fast the true and the good.' But you, my brother, go a step farther. You tell me I must believe on the ground of authority; not on the ground of evidence and proof. If I have evidence of the competency of this authority, then it is reasonable I should believe. My faith in it is rational. And as a rational and responsible being, I am to prove, by an impartial and close examination, all the objects of my faith. But why should I examine and prove them, unless I possess the moral right and liberty of receiving the true and rejecting the other? The very element of the propriety of testing a thing is, the importance of knowing it and treating it according to its merits. The imposition of implicit faith forbids examination. And yet it professes supreme regard to the truth. It is truth which invites investigation. There is a manifest discrepancy in your doctrine. You admit that faith is just and available on account of the truth it embraces. A doctrine, therefore, deserves belief wholly on account of its truth. For this purpose it should be tested by fair and thorough examination. It is wrong to disbelieve a true doctrine because its truth is apprehensible. It is equally wrong to believe in false doctrine, because it cannot carry with it the marks of truth. But all this is inconsistent. As a good Catholic I must believe just what the Church teaches. I am to receive it implicitly. Any inquiry, investigation or putting to the proof, is disallowed. I am to receive the doctrine as true, but not because it is true. Admit the latter, and I have the right of examination. And if I examine, it is proper that I should decide according to evidence. But this liberty is anti-Catholic.

Consistency, my brother, requires you to hold that the virtue and efficacy of faith is inherent, and does not at all depend upon the truth of the doctrine believed. Believe what the Church teaches; that will save you; that makes you a Christian. But the moment you say, that faith is salutary because it has truth for its object, you have changed your ground. You first take your stand on the ground of inherent virtue of implicit faith; then you plant your feet on the ground of belief in the truth. Consistency requires that you keep close to one principle, either this or that. If you adopt that of belief in the truth as the foundation of the Christian character, you are no longer a Catholic, but a Protestant. You regard men as responsible, rational beings. As men cannot know what is above their knowledge, so neither can they rationally believe that of which they have no proper evidence. A blind belief loses all its value. When his whole soul acts, a man does not believe without being able to assign a reason. Implicit faith dispenses with all this. It assigns a heavy task upon one part of a man's nature, but makes no draft upon the other. It has no employment. His reason is put to sleep; laid on a bed.

Consider, Sir, what a blasphemous libel on the character of the ever blessed God, our Heavenly Father, your Catholic doctrine is! It makes Him to accept and save some of mankind and to reject and destroy others. And on what account? Because some are sober, righteous and devout, while others are licentious, unjust and wicked? Because some search honestly for the truth, receiving and obeying it as far as they find it, while others resign themselves up to the dominion of prejudice and error? No; but He accepts Catholics and condemns all others. The gift of eternal life is accorded not on the principle of conduct and character, but on that of name and privilege. If it happened to one man to be born of Catholic parents and to enjoy the privileges of that communion, he is saved. But another man, of equal or greater uprightness, purity and devotion, but educated in another communion, is condemned and cast out. Your doctrine, Sir, ascribes a procedure like this to the God and Father of all flesh. But is it just? No; verily. It is a flagrant libel on the holiness, justice and perfection of His character. He renders to every man according to his works. He regards, accepts and treats him as being just what he is, in moral character and life, all circumstances of place, privilege and connection, laid out of account. S. F.

March 12th, 1842.

Messrs. Editors,—The following is respectfully submitted by A SUBCRIBER.

A RELIGIOUS SPIRIT.

A religious spirit, or the spirit of religion, is continually manifested in the life of a true Christian; yea *it is his life*. He is not satisfied in being occasionally good, but would be permanently—habitually so. He has not one of those accommodating consciences, that allow a person to be either good or bad, according to the circumstances in which he may be placed,—to suit his own convenience. He is not the slave of sin, nor of circumstance,—but the Lord's freeman. Sin, though breathed in dulcet strains, is harsh music to his ears. He feels, that to 'fear God, and keep his commandments, is the whole duty' of life. Would that all men, were governed by like principles. Would that all were as consistent in their religion, as some really are in their sinfulness. The miser is a consistent man; that is to say, he is consistent in his selfishness. The spirit of avarice rules him, both at home and abroad. He is covetous, wherever he goes. You do not find him, alternately charitable and penurious,—liberal to-day,—the reverse to-morrow;—he is always essentially the same. This sordid temper pervades all his actions,—it governs him wheresoever he may be. And the same holds true in relation to every vice,—to every virtue. When it is fixed in the heart, it becomes the settled disposition of the man. It is the great prompter of his thoughts, words, and actions,—they are all framed, matured, controlled, by this predominant spirit. If it be a religious spirit,—the spirit of the life, it will dispose the man to be good under all circumstances,—for if he have the spirit of Christ, neither time nor place will divest him of that spirit,—he will be a Christian, as well in his conversation with men, as in his prayers to God. One spirit, one feeling, one principle would be manifested both in greater and in smaller duties, and all his actions would be consistent with the perfect law of God. How much truth is contained, in the following extract from the works of the Rev. William Law, written more than eighty years ago. 'Some persons seem to know so little of religion, that they confine it to acts of devotion, and public occasions of divine service; they do not consider that it consists in a new heart and new spirit, and that acts of devotion, prayer and preaching, watchings, fastings, and sacraments, are only to fill us with this new heart and spirit, and make it the common, constant, spirit of our lives, every day, and in every place. A man may be said to have some regard for religion who is regular at places of divine worship; but he cannot be reckoned of a religious spirit, till it is his spirit in every place, and on every occasion; till he lives and breathes by it, and thinks, and speaks, and acts according to its notions. A man may frequent meetings for mirth; but yet, if when he is out of them, he gives himself unto peevishness, chagrin and dullness, I presume no one will say that such a man is of a *cheerful spirit*. It is easy to make the application here, if we are only attendants at *places* of religion; if when we are out of those places, we are of another spirit, I do not say proud or covetous, but vain and foolish; if our actions are silly, and conversation trifling and impertinent, our tempers vain and worldly, we are no more of a *religious spirit*, than a dull and peevish man, is of a *cheerful spirit*, because he is regular at some set meetings for mirth. If a person of *pride* and *vanity* in the general course of his life, should yet think himself *humble*, because he had his appointed times of praying for *humility*, we might justly say of him, that he knew nothing of the nature of that virtue: in like manner, if one, whose conversation, whose discourse, and carriage in *common life*, are not according to the spirit of religion, should yet think himself religious, because he had his appointed places of prayer, it might justly be said of him, that he was a stranger to the nature of true religion. For religion is not ours till we live by it; till it is the religion of our thoughts, words, and actions; till it goes with us into every place; sits uppermost on every occasion; and forms and governs our hopes and fears, our cares and pleasures. He is the religious man who watches and guards his spirit, and endeavors, always, to be in the temper of religion; who worships God, in every place, by a purity of behavior; who is as fearful of foolish thoughts, irregular tempers, and vain imaginations, at one time as at another; who is as wise and heavenly at home, or in the field, as in the house of God. For when once religion has got possession of a man's heart, and is become, as it ought to be, his ruling temper; it is as agreeable to such a one, in all places, and at all times, to speak and act according to its directions, as it is agreeable for the ambitious man to act according to the motions of ambition. We must, therefore, take it for granted, that if we are not religious in our conversation and common temper, we are not religious in our hearts; we may have a *formality* of religion, at certain *times* and *places*, but we are not of a *religious spirit*.

For the Register and Observer.

LETTERS ON THE PUBLIC CONFESSION OF CHRIST.

LETTER IV.

S.—— March 1842.

My Dear L.,—The views of the confession of Christ, which I gave in my last, seem to me calculated to remove many of the objections, which are too commonly felt against witnessing it. What yours are, I know not. In answering them more particularly, therefore, I must examine those which frequently operate upon persons who are really interested in religion, as I know you to be.

Perhaps, you think that you have not yet experienced a certain change in your feelings, which you deem essential. I must confess that I do not believe in any change which is to occur, except through our own instrumentality. In religion, any more than in any thing else, we are not mere machines. True, we can do nothing here of ourselves; and we cannot in any other direction. Here and elsewhere, God must give the increase, otherwise it will be in vain though Paul should plant and Apollos water. But here and elsewhere, while God works in us both to will and to do of his own good pleasure, we must work, also, with a fearful earnestness.

You may need a change before you can confess Christ. You must come to have a heart-belief in him, a heart-interest in his instructions, and a heart-desire to manifest his spirit. But you are to seek for these things, as you would seek for any other desirable thing. Having found the pearl of great price, you must sell all that you have that you may buy it. You must *work*, to acquire a belief and interest in the Savior. You must not *wait*, but *work* to obtain a change in your feelings. Spiritual good, like temporal, cometh from the Father; but He will bestow the one, no more than the other, only in answer to our prayers and in return for our efforts.

Do you say, then, that you cannot confess Christ until your feelings are changed? I am not disposed to deny that it is so. You may not have that unwavering faith and that hearty interest in religion, which would justify you in making a public profession. But what is the inference? Am I not to urge upon you the duty and necessity of such a profession? Certainly, I must. And if you are not now prepared for it, you are to prepare yourself. You are not to wait, I repeat it, but to work. God will aid you. And when, with his blessing, you have obtained a change of feelings, of heart, you must not delay to give the glory which is his due to God, and to yield suitable honor to Christ.

Or, perhaps, you fear that you will not be able to adorn your profession. You are engaged in the active duties and are fond of the innocent pleasures of life, and, thus constantly exposed to temptation, you dare not pledge yourself to fidelity, to duty and religion. But are you not, for this reason, the very person that most need the aids, the motives and the encouragements of religion, to protect you from the moral dangers which encompass you? You must devote yourself to business, and you may seek for pleasure, and these, under the influence of religion, are intended to form and give strength and beauty to your character. But is it not wholly unwise, because there is danger, to seek for no safeguard against it; because rectitude is difficult to preserve, to give up that which is calculated to help you to preserve it; because temptation is lying in wait at every corner of the streets, to go forth to meet it without an acquaintance with its lurking places, and without any means of defence against its attacks? Is it not wiser calmly to contemplate the ways of life, to search out its dangers and its duties, to take him for your guide whom God has appointed, to seek for strength from Him who alone can succor and save; and firmly to resolve, with his help, to pass through life, undaunted and unseduced by its success and its dangers? And since it has seemed good to divine wisdom, to require the public declaration of this purpose, why fear to make it? Should you fail of fulfilling it, will it not have been a satisfaction to have attempted it? Should you fail to adorn your profession, is not to err human, and to be expected, and will not the evident wish, which you will manifest, to glorify God and to honor Christ, save you from just reproach and then from dishonor?

As I have explained it, your profession is not to be that you are perfect, but, on the contrary, that you are imperfect, that you feel your weakness and need of help, that you recognize in Jesus one who was sent to help you, that you gladly receive him as your helper and Savior, and that you hope through him to obtain forgiveness and eternal life. Such being the nature of your profession, though you should not afterwards remain sinless, and who could expect to do so? your errors and short-comings in duty, will but show conclusively the necessity and wisdom of your course. Fear not, then, to confess Christ. The greater your danger of falling, the more need you have of his support; the greater your danger from the fiery darts of Satan, the more need you have of his protecting shield. He came to save the weak, the tempted, the sinful; because you are weak and tempted, do not, therefore, refuse his aid and protection. Come and lean upon him, and

> 'Weak as you are, you shall not faint,
> Or, fainting, shall not die:
> For God, the strength of every saint,
> Will aid you from on high.'

Or, perhaps, you feel unworthy to confess Christ and to engage in those acts which accompany this confessson. And who is worthy of the high privileges of the gospel, and of the high honor of discipleship? Even Paul thought himself the chief of sinners. And the most distinguished Christians of modern times, have been the most humble and self-distrustful. And so it will be with you; as you grow in grace, you will grow in humility; and if you cannot now confess Christ, because you feel unworthy, the longer you delay it, if you really make any advances in piety, the more unworthy will you feel, and the more difficult will be your confession.

Indeed, I would not have you feel worthy; it would then seem to me, that you wanted that meekness and humility, which are essential to discipleship. Do not, then, like Peter, say; 'Depart from me, for I am a sinful man, O Lord;' but, like the same apostle, when sinking amid the stormy waves, cry out; 'Save me, Lord.' Say, I am weak, sinful, unworthy; but I will not, therefore, give up my strength and deliverer; I will come and lay hold on the horns of the altar, and perish, if perish I must, in the sacred courts of the temple. My life, my all shall be the Savior's, and though poor the offering, still it shall find acceptance, because it is my all. Thus feel and thus confess Christ, and the service shall be acceptable to him and to God.

But, perhaps, you are now ready and willing to confess Christ, but find no way open for you; the timidity of youth, or the diffidence and delicacy of the religious sentiment, prevent you from making your wishes known. Ministers, Church members, parents and Sunday school teachers, are not sufficiently watchful for indications of such wishes in their people, friends, children and scholars, and hence do not, as they ought, encourage their expression and aid their fulfilment. But I would urge you, if this be your case, to communicate your wishes, and to take measures to fulfil your sense of duty and to satisfy the pious longings of your soul. I can assure you that you will find the step less difficult than you imagine, and that, on every side you will meet with sympathy and encouragement.

Yours affectionately, W. C.

March 12th, 1842.

Messrs. Editors,—The following communication comes from one of your subscribers, who moves in an humble sphere of life, yet ever esteems it a privilege to minister to the spiritual wants of the young, as he may have opportunity. If my feeble efforts will be acceptable to you, and your readers, I will endeavor occasionally to present a few reflections, to the consideration of those, who have just commenced the journey of life.

Yours respectfully,

A SABBATH SCHOOL TEACHER.

SHORT SERMONS FOR CHILDREN. NO. I.

Love your enemies. Matthew v, 44.

Children! have you enemies? The Savior, then says to each one of you, 'Love them,—do good to them,—pray for them.' He has said it, who was continually surrounded by the most bitter enemies, from the moment that he was cradled in an humble home at Bethlehem, till his cruel death on Mount Calvary. In his first sermon, he uses the words of the text,—with his expiring breath, he prays for his persecutors, 'Father forgive them, for they know not what they do.' Here is a perfect example set for you,—for me,—for the whole world. Jesus not only gave the commandment, but the pattern, also, of obedience. Let us all, then, endeavor to imitate his life. It is not enough, that you love your parents,—your brothers and sisters,—your kind friends,—those who love you. You must go farther than this,—you must love your enemies also;—love them, as Jesus loved them. We are not to love the wicked actions of another;—we are not to love the *sin*, but the *sinner*; not because he is a sinner, but because he is a *brother*,—for we are all brethren,—the children of one Father.

Supposing one of your companions to be quarrelsome, using harsh, unkind words towards you; though you cannot approve his wicked conduct, it is your duty to speak kindly to him, to do him all the good in your power. You are sincerely to wish his happiness and take all proper measures to subdue his unholy feelings. You are to melt, if possible, his heart by love; to pity him in his misery,—for every one that indulges hatred to his fellow-creatures, is himself unhappy,—is miserable indeed. You will always find this to be the case. Notwithstanding the pain such an one inflicts upon others, he has greater torture within himself. It is greater because self-inflicted. His conscience condemns him, and will not give him peace. What is outward pain when compared with the scorpion sting of remorse? Let those who have lived a life of sin answer.

The greater sacrifice you make for goodness, the greater also will be your joy. If you love those only who love you, what reward have ye? The most selfish child that ever lived, might do this, one that never read the holy Bible, nor heard of Christianity. That little Indian girl, who roves with an untutored father and mother, mid the sylvan scenes of the farther West, dearly loves parents,—brothers—sisters, as you do yourself. She loves all who are kind and good to her; but alas; the spirit of revenge has been instilled into that tender breast, even while infolded in a mother's arms. Dost thou not from thine heart pity such an one, who is destitute of the kind instruction, you continually receive? No Sabbath School is opened for those children of the forest; they have no kind teachers to instruct them, daily, in those useful branches, which are considered necessary for each one of you to understand that you may be prepared to perform worthily the duties of life. And is it strange, that these heathenish children should grow up, with feelings of revenge towards their enemies? No, it is not strange, that they should. But do not you, sometimes, imitate their spirit? How much greater, then, is your guilt. I have heard children use language like the following, after receiving an injury from another, 'I will remember that. I will pay him for it, when he is alone.' Here is the very spirit of the savage,—the breathings of revenge. Your playmate has injured you! Is it right for you to return the injury, to render evil for evil? Oh no. Do you wish him always to be your enemy? Would you not rather he were a true friend? The surest way then to secure that friendship is, to treat him kindly. See if you can do him any good. You may render some little assistance, that will serve to show, you have right feelings towards him; that you have the disposition to use him well. You may give a soft answer,—good words for bad ones, and I am sure if you persevere in so doing you will soon receive that which is good in return. 'Be not overcome of evil, but overcome evil with good.' Let me relate an anecdote of a very little girl, who acted upon this precept. One day, on receiving some plums from a friend, she came with delight, to show some of them to her mother, who exclaimed, 'your friend was very kind, and has given you a great many.' 'Yes,' said the child, 'very kind indeed: and she gave me more than these, but I have given some away.' The mother asked to whom she had given them? when the child replied, 'I gave them to a girl who pushes me off the path, and makes faces at me.' Upon being asked why she gave them to her, she answered, 'because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again.' Children! love your enemies. Love them as God loves them. He would draw them to himself by 'the cords of love.' He is kind to the unthankful and evil. Be ye also kind. Hate nothing but sin. Let that be your only enemy, for that alone is the enemy of the soul. If you hate any one of your companions, you do not love God. If you would be the true children of a heavenly Father,—if you would love God, you must love all your fellow-creatures, even your enemies. Be kind and good to them; love them, as you would have them love you. CYAMON.

ERRORS OF THE REGISTER AS TO OTHER DENOMINATIONS.

We insert the following communication with the utmost readiness. Our columns are ever open to any one who sees errors in our statements and thinks he can correct them. We would do injustice to no sect or individual, and we are grateful to the friend who is watchful over us, and has the frankness to point out any mistakes he may suppose we have committed. Our correspondent has our thanks for his private note containing his name—a name we never see but with pleasure. He will pardon us if we append to his communication some brief remarks.

For the Register and Observer.

Respected friends,—My attention has been drawn to some recent articles in your paper, (whose increasing value no one more appreciates than myself), in which, as it appears to me, errors have been committed with regard to other denominations. 1. As we Unitarians are very apt to express our sense of injustice, if our own views or practices are misconceived, it has occurred to me that it might be well to correct any error, however slight, into which we may have been led in reference to those of our orthodox brethren. I trust therefore that you will not consider this communication as intrusive, or as proceeding from any but the kindest feelings. 2.

There is an article in the last Register which I have received, that of Feb. 19th, with the heading, 'Progress of Catholic Superstition in the Episcopal Church. 3. It describes a recent work of Bishop Doane's, who is styled in the article, 'the Lord Bishop of New Jersey.' The article is suited to convey the impression, that the Bishop is endeavoring to introduce into the American Episcopal Church, numerous festivals and fasts which had hitherto only been observed by the church of Rome. 4. I have not seen the Bishop's work, but think it probable that the mistake may have proceeded from his having designated his own denomination, as some other Episcopalians recently have done, by the assuming title of 'the Catholic Church.' Such assumption ought of course to be reproved. But we should be accurate in our reproof. 5.

Of the feasts and fasts mentioned by the Bishop, every one is and always has been, enjoined by the Church of England, and by the Protestant Episcopal Church in this country. 6. See the tables of Feasts and Fasts in the book of Common Prayer. I am not called on here to defend the Episcopal form, nor should I under any circumstances, undertake such a task. It is sufficient to say that these supposed innovations of 'the Lord Bishop' are no innovations at all. 7.

But a few words as to this *title*, which is with so much significance applied to Bishop Doane. In England, the Bishops of the Established Church have the title of Lord, and when clergymen holding a similar station in the American Episcopal Church have visited England, they have been called there by the same title, simply from courtesy. Bishop Doane is not the first who has thus been designated. The term is only used as a matter of courtesy, and by persons who know perfectly well that the bishops in our country are no more lords than any of their brethren. An American Bishop might indeed, if thus saluted at a public meeting, formally disclaim the title, and enlighten his hearers with regard to the constitution of the United States. But I presume most persons thus situated would think it as well to let the trifle pass. 8.

I know but little of Bishop Doane. But presuming that the denomination who selected him for the responsible office he holds, would not have called an unworthy person to fill it, I have regretted to see injustice done by the conductors of our own religious paper, to him, and through nim to the church of which he is a minister. 9.

In another instance, I have observed what I presume to be a mistake. It is stated, I believe, in a communication to your paper, that the custom of sitting in prayer prevails in the Presbyterian denomination in this country. I should like to know the authority for this assertion. I have been in Presbyterian churches, from Maine to Georgia, and I never saw the congregation retain their seats during prayer. 10.

I need hardly say, what every one who has looked at the Book of Common prayer is aware of, that in the Episcopalian church, the *required* postures are kneeling and standing, the portion of the service proper for each being designated.

I am, respected friends,

Yours, JUSTICE.

Feb. 27, 1842.

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1. Has our correspondent seen in the Register any 'errors' of the kind, besides the ones noticed in the foregoing communication? If he has, we hope he will point them out to us; for we would allow no mistake, especially if it affects others, to go uncorrected.

2. Most certainly not. We do not believe our friend capable of writing with other than kind feelings; and as to his communication, we welcome it, both on account of its source and because its object is the noble one of helping us to make amends for what seemed to him acts of injustice.

3. Our 'heading,' we maintain, is justifiable, whether it be regarded as a statement of a general fact, or as indicating what we adduced under it for the purpose of illustrating that fact.

4. It equally surprises and grieves us that our friend should have so understood our article. We did not suppose and we did not say, that Bishop Doane was 'endeavoring to introduce' into the Episcopal Church 'fertivals and fasts which had hitherto only been observed by the Church of Rome.'

5. 'Accurate in our reproo;' we were so. We rebuked the Bishop, not for producing a *new* list of feasts and fasts, but for urging them upon the people in a Popish way,—particularly for asserting the AUTHORITY of the *Church* to be a *sufficient* reason why all Christians of 'right and humble mind' should feel *bound* to observe

annually a hundred and twenty and more holidays, about which there is not a syllable in the sacred Scriptures!

6. Very true; we knew this when we wrote. But those festivals and fasts, nevertheless, had their origin in the Church of Rome; and when, besides, we see Episcopalians trying to secure the observance of them, not by showing their wisdom and utility, but by appealing, like Romanists, to the decrees of the Church, as above indicated, are we to be accused of doing 'injustice,' because we notice the fact under the head of 'Progress of Catholic superstition in the Episcopal Church?'

7. We did not accuse Bishop Doane of making 'innovations,' in theory; though we meant to suggest, indirectly, that, in practice, he was carrying the matter of Church authority somewhat beyond what had been customary in the American Episcopal Church. And there are not a few of the brethren of his own communion who agree with us in this, and are by no means slow to suspect him withal of being desirous to go much farther in imitating the Oxford divines.

8. It is indeed true that we have, in two or three instances, applied, and in a playful manner we humbly confess, to the Right Reverend Prelate of New Jersey certain high sounding titles conferred on him by his brethren in England, which, were he a very modest man, might not be altogether gratifying to him. For this we submit meekly to any fit measure of rebuke.

9. The above matter of titles excepted, we certainly have never intended, and we believe we have never done the least 'injustice' to Bishop Doane; and the same we say respecting the Church to which he belongs.

10. It was ourselves, and not a correspondent, who asserted that 'the custom of sitting in prayer prevails in the Presbyterian denomination.' That the case is as we stated it, we have been informed by many; and we have seen such to be the custom in the twenty or thirty congregations of that sect, with which we have chanced to unite in worship. But our friend's experience and observation have been more extensive than ours; so, for the present, we yield to him as to the point of the general prevalence of the custom—rejoicing to have learned that, in this particular, our Presbyterian brethren are more nearly in the right than we had supposed.

A LETTER TO A MEMBER OF THE BOOK AND PAMPHLET SOCIETY.

Meadville, Penn. March 8, 1842.

My Dear Sir,—Perceiving from late Registers that the Book and Pamphlet Society, (in which, from being one of its first members, I have always felt an interest) has by the liberality of our friends in New England, been raised up to something like the efficient condition which its usefulness requires, I take the present opportunity of making to it, through you, an application which I have long thought of preferring to our friends at large. Our condition is this. We are insulated—have no intercourse with other parishes; never, or *very* seldom see even a travelling brother minister, or missionary. We are surrounded by opponents, active and efficient, envious of each other, yet combined against us. Of course there is misrepresentation and prejudice in the surrounding country in relation to our views of Christianity. Notwithstanding, we hold our own, and gradually increase. Several families have joined themselves to us during the last year. And what increase we have is from intelligent and firm materials. Strangers and members of neighboring societies frequently attend our meetings. Last evening, for instance, though very dark and rainy and nothing unusual was offered as an inducement, there were present from sixty to seventy members of other churches and congregations in the village, and this though there was the excitement of two protracted meetings in the other congregations. I mention this, not as something uncommon, for it is quite otherwise, but as showing that old prejudices, though still strong in many minds, are gradually diminishing in the community at large. There are many who wish us well, but dare not yet join themselves to us, or very frequently attend our meetings, who yet would read our publications with avidity. I have had several applications during the past winter from members of the Methodist Church, for books that would inform them concerning our faith. If we had tracts enough to distribute freely in the community around us, we are confident from past experience, that much good could be done which we cannot in other ways accomplish. If we had even sufficient to distribute freely among our own congregation they would serve a valuable purpose, and aid the pulpit much, in strengthening the interest of the members. But even this I have been unable to do to the extent I have desired.

In the summer season I hold religious services, more or less frequently in the surrounding country, say within from five to twelve miles of the village. I need tracts on subjects connected with my discourses to take with me and circulate on these occasions. The audiences are generally respectable and interested. In the neighborhoods I visited, there are no opportunities of hearing preachiug except perhaps for six or eight times in the course of the year. They would be glad to read as well as hear. But I have been able to do comparatively nothing in supplying the means of reading, though I have lent books to individuals from my own library.

In one of these neighborhoods, we gathered a Sunday School, last fall, consisting of from 25 to 40 children. As the distance is only four miles and our second service is held in the evening, I am enabled to go out, when I do not preach elsewhere, and the weather and roads are good. We have furnished manuals from our own Sunday school library. They have no other books, and we have none to spare. Any thing adapted to them would be acceptable and valuable. The School has been suspended for a few weeks on account of the condition of the roads, but will be re-opened in the spring.

I have occasional applications for books or tracts from persons who reside in, or are going to distant places. I have in this way within two years sent some of our quiet missionartes to Illinois and Texas. A person called on me a short time since, who has formerly, when going West, *purchased* some of our valuable practical books, for a further supply; but I could give him none of importance.

We have procured tracts from time to time, but opportunities are not frequent of sending to Boston. We cannot receive the A. U. A. Tracts regularly because of the expense of postage. Our society sustains itself well, vigorously, but has as much to labor under in doing this, as respects pecuniary means, as it can well bear. I am reluctant to ask them for money to purchase as many books as we need. For the immediate wants of our society my friend Mr. H., a few months since, sent directions to Boston to purchase 100 tracts. These were received, but were scarcely enough for the immediate demand, and in five or six weeks my depository was empty. Now if we present a case coming within your plan of operations, I wish you would send me one thousand tracts, and such other publications as you think expedient. I would be glad of from 25 to 50 *each kind* of the Tracts you may send. I give below the Nos. of such as would be particularly valuable to us.

When you inform me if we can have any and how many, I will direct as to sending them out. Please drop an early answer, as some of our friends will go East in a short time.

Very truly and respectfully yours,

H. E.

A. U. A. Tracts, Nos. 1, 2, 3, 4, 7, 19, 20, 34, 36, 46, 50, 55, 58, 59, 62, 70, 71, 82, 85, 96, 104, 106, 108, 116, 118, 122, 123, 127, 128, 130. (No. 10, 2d Series; Farr on Revivals, 50 of these.)

A few Nos. of the Christian Layman and Ware's Formation of the Christian Character I should like, and would pay for if required. Also 1 or 2 True Believer's Defence, by C. Morgridge.

OBITUARIES.

For the Register and Observer.

WILLIAM H. SHACKFORD, A. M.

Died, March 6th, 1842, William H. Shackford, A. M., Instructor in Mathematics, and Natural Philosophy in Phillips' Academy, Exeter, N. H.

The death of Professor Shackford has cast a deep gloom over a large circle of friends and connexions; death has taken from among them one of their brightest ornaments. He was a kind husband, an affectionate son, and a much beloved Instructor. Two years since he became a member of the Church in Exeter, where his unwearied zeal in the cause of Christ is worthy of much commendation. The prosperity of the Sunday School, of which he was Superintendent, interested him deeply. His whole life was indeed the life of a Christian, and on his dying bed it was religion which sustained him.

P.

MISS ELIZABETH ROPES ORNE.

Died in this city, on Tuesday, of a very rapid consumption, Miss Elizabeth Ropes Orne, only child of the late Joseph Orne, Esq., aged 24 years. This young lady was so remarkable for estimable traits of character, and her life was so eminently virtuous, useful and lovely, that her friends cannot part with her, at her early grave, without giving public and special utterance to their grief for her loss, and their grateful love and affectionate regard for her memory. Her life was one constant manifestation of the highest graces of the christian spirit—of benevolence, humility, sincerity, tender compassion, conscientiousness and piety. She was a christian by profession, and by deep personal experience. The subjects of christian faith were her chosen topics of meditation, the place of christian worship, from her earliest childhood, was the scene of her chief enjoyment; and turning aside from the worldly pleasures and pursuits which usually attract the young, she always found her happiness in those exercises of mind and heart, which, begun on earth, will continue to occupy her affectionate, contemplative and devout spirit in the heavenly world.

Her quiet humble and noiseless path was strown with benefactions; and the recollection of her pure and innocent and holy life, is an unfailing and ever increasing fountain of consolation, satisfaction and delight to her widowed mother and the numerous friends who knew her worth, and have experienced her truth, fidelity, and affection.

She was faithful to the opportunities and privileges of life; she was fitted by the structure and cultivation of her intellectual and moral faculties, for a purer and better world than this; and her friends, in the midst of their grief, rejoice in the assured belief that her spirit has been welcomed by the Saviour, whom she followed on earth, into the heavenly presence of the God whom she loved with supreme affection, in whose service, from a child, she had found her delight, and to whom her whole life was piously devoted.—*Salem Gazette.*

GENERAL INTELLIGENCE.

The Creole Case.—It has been much feared, by the friends of peace, that the new issue between this government and Great Britain, arising from the Creole case, would prove an insuparable obstacle to the pacific adjustment of difficulties. That this would be the case, if the wishes of our Southern citizens were the rule of adjustment, is perhaps, too probable. But we hope better things. We are not prepared, notwithstanding the devotion to selfish interests, too often discernable in the acts of high public men,—we are not prepared to believe, that our government will sacrifice the peace and true interests of the nation, in so doubtful a case as this:—that they will blow hot and cold within so short a space of time as has intervened from the case of the Amistad to that of the Creole; two events in a remarkable degree similar in their principal circumstances, as well as in their results, and in the reasons and principles which the captors might urge in justification. Upon what principle of reason or justice can we defend and applaud the captors of the Amistad, while we condemn and punish those of the Creole? The only shadow of difference in the two cases being in the time during which the two parties had been held in bondage; the one party a few months, the other party a few years; the one party being *themselves* the unlawfully captured and enslaved persons, the other party the *posterity* of others not less unlawfully captured and enslaved. Shall we contend that the long continuance or the perpetuation of a wrong can ever make that wrong right or in any degree justify or palliate it?

The following remarks are from the Mercantile Journal.

The affair of the Creole, after all, is one of those matters naturally attendant upon the establishment of the *domestic slave trade*. If the slave-owners of Virginia think proper to transport their slaves to Louisiana, and in doing this are compelled to send them out of the slave-holding States, they must *run the risk*, and should make up their minds to meet the consequences. If the slaves, when on the ocean, not satisfied with their condition, should rise upon those who claim ownership in them, or authority over them, and strike a blow for their liberty, and succeed in reaching a foreign port, where slavery is not allowed to exist, their owners should resign themselves to their loss with a good grace; and the legitimate mode of guarding against such loss, would be to insert an additional clause in their policy of insurance.

It appears by the last arrival that Lord Brougham has referred to this case in the British Parliament. It was impossible (he said) that any rupture with the United States could arise out of that affair. The only treaty by which England or America could claim any refugees, either from the other, related exclusively to murderers, forgers, and fraudulent bankrupts; and even that treaty had expired. There was no international law by which they could claim, or we give up, the parties who had taken possession of the Creole; and those persons must stand or fall by our laws only.

In the debate in the House of Lords, Feb. 14, the following further remarks were made on the Creole case.

Lord Denman said, 'he was glad to find two hundred fellow-men rescuing themselves from the degrading state of slavery.' Lord Campbell said, As to the question about our delivering up slaves whilst we refuse to recognize slavery, it was out of the question. No State had a right to make any such claim upon us. The slaves had sought refuge in a portion of the British territory, and where of course slavery was not recognized; and as far as the principle went there was no difference between the Bahamas or Bermuda, and Portsmouth or Plymouth. The moment the slave touched either he was on ground where slavery was not recognized, and from that moment he was free.'

The Temperance Cause.—The great reform goes on. From one end of our land to the other the same spirit of hostility to alcohol prevails. On a recent marriage occasion, at the White House, in Washington, at the wedding of the President's daughter, no wine, or intoxicating drink was used. It was a most commendable example, to be set by the head of a great nation, where so much yet remains to be done for the redemption of the people from a prevailing and destructive vice.

We have now another example of a right and salutary influence exerted by men of high character and station. At a late celebration of Washington's birth day, by the Washingtonians at Augusta, Me., Gov. Fairfield addressed the meeting, and bore a faithful testimony in favor of the reform. We quote the following passages from his address, as published in the Gospel Banner.

On this subject [temperance] new and better views are prevailing—new light has broken in upon the public mind—a glorious reformation has been effected—the end of which, with the blessing of God, we trust is not yet. How vast the amount that has been accomplished, and in how short a space of time! * * * * * *

But to no one class is the wonderful change in opinions and habits confined. It is universal. Not long since how firmly was it believed that with the use of strong drink, a man could perform more labor—endure more fatigue—withstand better the extremes of heat and cold—and more successfully resists the attacks of disease. Now, we know that it is not so. Those positions are not only untrue, but the very reverse of them is true. By *total abstinence* from all strong drink, a man can do more work, endure more fatigue and resist more successfully the extremes of heat and cold and the attacks of disease. This has not only been again and again philosophically and logically proved, but practically demonstrated. We also have abundant proof—we *know*, that by total abstinence a man is a *better* man, a better husband, father, brother and son, better in all the relations of life, a better member of society, a better citizen, a better christian. Is not a cause producing such results divine?

Again, in the progress of the temperance cause a most important and glorious truth has been developed, to wit: that the poor unfortunate inebriate, however degraded and miserable he may have become is not beyond the reach of reformation. That the moral image of God stamped upon his soul is never entirely effaced, but that there *are* means, there is a way, by which his better nature may be reached, and be restored to health, and active and honorable usefulness, restored to a home made desolate and wretched by his aberration, restored to society and all its duties and enjoyments. The establishment of this truth is a glorious reward to those who have been devoting themselves to this noble work. It is worth an age of toil and effort.

The revolution which the last year has witnessed is glorious, it is wonderful, it has no parallel in the whole history of man. Success to it. Right heartily do I wish to it God speed. May it roll on until the dark cloud which has hovered so long over a large portion of God's heritage shall be entirely dissipated, until it has achieved a full and perfect triumph.

Imports of Silks.—The editor of the Farmers Monthly Visitor in an article on this subject says:

'Of the imports in the United States the average has been in silk and the manufactures of silk over twenty millions of dollars a year for the last four or five years. The quantity has been much increased since the duties were thrown off of all articles of which silk was the greatest part.

Spanish Priests.—The new order of things in Spain has driven out many of the useless priests, the destination of a part of whom, we learn from the following paragraph from a secular paper:

'It having been reported in Mexico that many of the priests of Spain were making arrangements to come to Mexico, where an asylum had been offered to them by the Mexican clergy, the minister of justice issued a decree forbidding their being considered or belonging to the regular clergy of Mexico.'

Resumption.—The banks of the city of Baltimore have determined to resume specie payments on the 1st of August next, or in sixty days from the present time—say on the 1st May—provided the Legislature will permit them to issue bills below the denomination of five dollars.

Right of Search.—The Boston Daily Advertiser has the following article respecting the European treaty relative to the right of search.

At the latest date from London the treaty entered into by Great Britain and the four other European powers for the suppression of the slave trade, granting the mutual right of search, for the detention of slavers, had not been ratified by the French government, in consequence of a strong opposition to it in the Chambers. A London paper of the 18th, stated that the day appointed for the ratification had been postponed, and apprehensions were entertained that it would be finally prevented, although that government had previously co-operated heartily in the measure. The London Times intimated that Gen. Cass's pamphlet had been published with a view to exerting an influence on this question, and it was also intimated that Mr. Wheaton, our Minister at the Court of Berlin, had come to Paris for the purpose of opposing the ratification.

Notwithstanding the apparent demur in the ratification of the treaty, as the opposition to it appears to come from the opposition party in the Chambers, there seems to be little room to doubt that the ratification will take place.

The Boston Courier of the 17th has an editorial article of some length, in regard to this treaty respecting the 'Right of Search.' The editor states that the opposition to it in France had occasioned discussions in the newspapers and political circles, which had 'brought out facts showing its injustice to every power but England, and proving that the real object of England in making it is to drive all other nations as traders away from the coast of Africa, and to molest and injure all other legal traders on the coast of Brazil.' The same article contains other suggestions which are worthy of attention, but of which we have not now room to speak.

From Europe.—We announced in a part of our last impression, the arrival of the Steamer Unicorn from Halifax with the passengers of the Caledonia. It appears that the Caledonia, which left Liverpool on Feb 4th was obliged to put back on the 11th on account of injuries received in a severe and long continued Gale. On her arrival in Liverpool the Acadia was immediately fitted to take her place, and sailed on the 19th. She arrived at Halifax on the 7th instant, and fortunately, as she approached that port met the Unicorn, which had started for Liverpool. The Unicorn returned to Halifax, and started immediately for Boston. The Acadia brought sixty passengers, and the largest mail that has ever been brought.

The news is twenty six days latter than before received.

Lord Ashburton did not take passage in the Acadia, as was reported, but embarked on the 16th Feb. in the Warspite for New York.

Culture of Cotton.—The Salem Gazette of the 15th has the following article.

Up to the year 1829, and later, large quantities of raw cotton were received into this country from India for manufacture, to the injury of our cotton planters. Is it possible for such a state of things to return? The signs of the times so indicate.

Let it be considered, that in 1789, doubts were entertained whether cotton could be cultivated in the United States; that in the year 1794, there were exported from this country, of foreign and domestic cotton, only seven thousand bags; and yet that, in 1841, the amount exported was above five hundred and seventy-eight millions of pounds. No man can be so far misled as to suppose that heaven has given us any exclusive monopoly of the soil and climate calculated for such extraordinary and almost incredible advances. The rapid strides we have made, may be also made by other nations. It can hardly be doubted, from the spirit with which the culture of cotton is prosecuted in the East Indies, and the certainty that the seeds of our best species have been carried there, that country will be able to expel our planters from their own markets, after having driven them from those of Europe. It is not, therefore, hazarding much to assert, that the time cannot be very remote, when Southern cotton industry will be compelled to supplicate Congress for that legislative protection, of which it has so often and so strenuously endeavored to deprive the manufacturing branches of industry.

Rumors of Failures.—There have been flying rumors about our City for several days past, of the failure in business of highly respectable houses, whose standing ought to place them above the breath of suspicion. In times of pecuniary difficulty, like the present, every one should be extremely cautious of becoming the originator or circulator, of such vague and idle reports. As a general remark, it may be said, that no business community in the Country is sounder, or more able to meet its utmost engagements, than the merchants and traders of Boston. So long as confidence in each other, and a kind and friendly willingness to yield each other all reasonable aid, is cultivated among them, they may be able to weather the storm which is sweeping over the land—but if weak and childish gossipping is indulged in, the credit and good standing of the strongest may be weakened—and the very evils, which every one would wish to avert, may thus unnecessarily be drawn upon our community.

Resumption of Specie Payments.—In Pennsylvania, the bill requiring immediate resumption on the part of the Banks, has passed both branches of the Legislature. The Bank Resumption Bill has passed both branches of the Maryland Legislature. The Ohio Banks resumed specie payment on the 4th inst, by compulsory law.

From China.—By an arrival at New York we have Canton dates to Nov. 23. The following letter, which we copy from the Triuna, gives the substance of the news.

Macao, Nov 17, 1841.

We have advices from the northeast coast of China to the 1st inst, giving intelligence of the recapture of Chusan and the taking of the city of Ning-po by H B. M. forces. The entrance of the river leading to Ning-po, is said to have been defended by strong batteries at which some resistance was made, and about 1800 of the Chinese slaughtered, while the british forces sustained but very trifling loss. The authorities fled from Ning-po on the approach of the British, and the inhabitants of the city and vicinity appeared to have submitted quietly to the military domination of the steamers.

Since the commencement of their operations in China early in 1840, the British forces have suffered severely by casualties and sickness. Of the people on board of the transport Nerbuda, wrecked off Formosa, more than half were murdered when they reached the shore, and the remainder were sent over to the coast of China, where the like fate has probably befallen them. The armed steamer Madagascar was also wrecked since, about 300 miles N. E. of us, and her officers and crew have fallen into the hands of the Chinese, beyond which nothing is known of their fate.

The setting in of cold weather will prevent any farther operations in the North until the ensuing spring, when, if we are rightly informed, the British forces will require to be very considerably increased to enable them to proceed toward Pekin. In Canton, all continues quiet thus far, but the authorities are busily engaged in placing obstructions to the navigation of the river, and in building new forts. Their plans, however, appear to be solely defensive, and we do not think they wish to provoke farther hostilities in this quarter.

India.—The overland mail brought some very important and interesting news from India. Accounts from Bombay were to the 1st January. A counts from Bombay were to the 1st January. A counts from Bombay were to the 1st January. A coun

POETRY.

For the Register and Observer.

ON THE DEATH OF A YOUNG GIRL.

She lay in beauty there. The wind of night
Upon her snowy brow the tresses stirred
In careless play, as if it loved to dwell
Mid things so beautiful awhile, and lull
With music such a peaceful rest, and cool
With gentle breath that pale and pearly cheek.
But, the sweet form in stillness lying there,
Felt now its fragrant freshness; though her hair
In wild luxuriance o'er the pillow flung,
Waved now and then into a seeming life.
The placid brow was damp. Her lips had lost
Their wonted rosiness; nor parted they
In the forgetfulness of sleep. Her eyes
Were closed, and their dark fringe of lashes drooped
Upon her pearly cheek, but trembled now
In her deep slumber, and no breathing raised
The covering on her snowy breast. Her hand
With long and tapering fingers, listless lay,
White as the stainless sheet it rested on.
The ring of pearl, the first sweet token of
Another's love, was gleaming still when he
Had placed it in that hour of dalliance.
And she had worn it ever since, her kisses sweet
Had blessed it, and her burning tears had dropt
Upon its brightness; now, it dimly shone
In the pale moonlight, on the same slight finger.
Beautiful she seemed in her calm sleep,
Unconscious of the freshness that the wind
Was wafting o'er her, and the holy light
The moon was shedding on her curtained couch.
Oh! was she dreaming? no! She calmly slept
Indeed, but 'twas the dreamless sleep of death.

Yes, she had passed away, and not an eye
Had wept to see her dying; not one prayer,
Or word of love had murmured o'er her bed;
For, in her sleep had angels come, and borne
Her pallid spirit up to Heaven, to live
Forever in the bosom of its God.

Yes, she was clad in her young loveliness;
Yet the soft breathing night wind knew it not.

R. P. R.

MISCELLANEOUS.

(From the Hartford Observer.)

RUM RIVER.

A LEGEND.

I had a dream a few nights ago, which was so remarkable that I could not help sitting down the next morning and putting upon paper for the benefit of my friends. A century seemed to have passed away, and yet I was in old Farmington, the same lively, quiet village which it now is. There was, however, a remarkable look of good humor upon the face of every man that I met. I saw no drunkards. I heard no swearing. All seemed happy—all blooming with health—all industrious—and there was through the whole town a singular appearance of neatness and thrift. I cannot begin to tell all that I saw, and state this little only as an introductory to what formed the chief part of my dream After wandering for some time, I recollect finding myself very comfortably seated in a quiet parlor alone, with a fresh newspaper in my hand. Just where I was, or how I came there, I do not exactly remember. It was perhaps one of the inconsistencies and inexplicables of a dream. I do, however, remember distinctly, that I was there, and was very comfortably seated, and that the room was warmed by a little brass stove about as big as a tobacco box.

The paper was superscribed the Hartford Demi Semi Daily—for the country—published at the Electricity office of Messrs. Lightning & Go-it. John Smith Editor. Dated January, 1, 1941, three o'clock P. M. The date attracting my attention, I looked at my watch, and found it to be only a quarter after three then. I glanced my eye over the contents of the paper and read several of its most important articles, and found some of exceeding interest, and which I should delight to give to my friends if I had time. But I must now confine my remarks to one. I would observe, however, with regard to all, that it was at first very difficult for me to understand the orthography, as the words were strangely clipt and epitomized; every superfluous letter being omitted, and many abreviations and symbols used, which it was sometime before I could readily understand.

The particular article to which I now refer was called *Rum River, a Legend of the olden time*, and it was as follows:

There was once a stream running with rapid progress over rocks and through caves, to an aperture in the earth, where it disappeared, and it was supposed did not visit the earth's surface again till it mingled with the ocean. Its name was Rum River. It was a wizard stream, and the honest people who lived in its vicinity, had ever a multitude of strange legends handed down from the olden time, to tell over about it, of a winter evening by the kitchen fire. There was a strange propensity in every one who had bathed in it once, to bathe again, and growing careless, such an one often went beyond his depth, and his shrieks as he was hurled down the stream, were the last words of farewell that came from his lips. This stream ran over many rocks, and its sound as it dashed upon them, was unlike the common roar of water, and seemed to resemble human words. They were awful words—such as the tongue does not love to repeat. It also ran through several caves, and then the reverberated sound resembled groans and shrieks. But the most horrible of all the noises that this strange stream emitted, were at the *Pit*, where it took its final plunge into the bosom of the earth. Here could be seen below, a kind of boiling cauldron, as if there were some action of fire beneath. Here the words were more distinct as well as more terriffic, for they were horrible imprecations as well as shrieks of agony, and were so distinct that every mother who had lost her son, and who she knew had gone to bathe in the stream, could always know whether he was here, by his voice. The words were generally those of wailing—though sometimes (probably upon some new arrival,) the whole company broke out into a fit of laughter, that made the whole pit ring, and was echoed and re-echoed from rock to rock, through the whole length and breadth of the cavern, and was like a peal of thunder to heaven. However the laughter never lasted long, but always gave way very soon to wailing, which always seemed louder and wilder than when they left off.

This stream had for many years flowed on in its usual channel, taking from almost every family a son or a husband, and sometimes too, a daughter, who had ventured too near its banks, for I should have mentioned that while the sons were in the habit of bathing, the daughters used to go and hang over the stream and look at the reflection of their pretty faces—for they used to think that no mirror told half so true a tale—and as the water was always clearest where it was deepest, they used to select the most dangerous spots; and often while they were thinking only of the sweet creature beneath, they made a misstep, and found themselves in the arms of their destroyer. This stream I say had flowed on for years, and though almost every one wept the loss of some dear friend, yet no one ever thought of any way to guard against a repetition of the calamity.

At last, however, the good people of the land through which this fearful stream ran with its torrent of death, began to open their eyes upon its true character. They were at last awake to the evil, and benevolence began to task itself to find a remedy. The public mind was addressed by the press and the orator, and the awful consequences of frequenting the vicinity of the stream, and above all of bathing in its waters, were strongly depicted. Good men united in public resolutions never to touch the accursed waters themselves, and to use all means in their power to keep others away. These efforts accomplished a vast deal of good, and had the effect to draw the line very distinctly between the enemies and the friends of Rum River.

But after all, year after year presented horrible statistics of the continued death work of this dreadful devourer, and the good people of the land were at length called together to take some measures to put a stop to the mischief. The public mind was now wide awake—the enemies of Rum River were determined to make a successful effort—its friends as determined to resist. There were present a goodly assembly from all the land—each party with its leaders—each resolute—each confident of victory. Various measures were proposed. It should have been said before, that there had anciently been a fence put up all along each bank of Rum River—just to keep the cows off, but this fence was now broken dow and useless, and moreover, every here and there, there had been a little gate on purpose to let people through. Some advised that this fence be mended up a little, and thought that this would do.

Nether Millstone, a grocer in the land, who was quite an orator on such occasions, made a long speech (which I have not room to give,) about people's rights, aristocracy, priest craft, Pharisess and hypocrites, and various such things. It was decidedly his opinion that it was best to have the old fence all cleared away, and to leave men to the free and full enjoyment of those rights for which our fathers fought and bled at Bunker Hill. His speech was thought to be very eloquent by his party. One proposed that the old fence be built up, and that all those men who were in great danger of going too far or too often be *poked*, so that they could not get through the gates or between the bars.

Mr. Teetotal, the great leader of the Anti-Rum River Party, made a very powerful and impressive speech. He was an excellent man and a wise counsellor on all such occasions. He said that Rum River was a nuisance—that there was no need of any living man, woman, or child, touching a drop of its pestiferous water—that it was poisonous to man and beast, and ought to be fenced up with a high and strong fence, with not a gate or a loose bar in it. There was a murmur of approbation as Mr. Teetotal sat down, and it was evident that the majority were with him. But up rose Peter Taverner, and very politely bowing to the gentleman to whom he was to reply, observed, that he could not agree with the worthy gentleman—that Rum River was the creature of God—and are not all God's creature's good. No, gentlemen, said he, you are taking wrong ground, and by your rashness are injuring, fatally injuring, the very cause that you would promote, and in which cause no man's heart is more deeply enlisted than my own. It has my prayers, and my active co-operation, but I am no fanatic, no enthusiast, but act always upon reason, calmly and deliberately. Rum River a nuisance! let Mr. Teetotal read that Bible which till now I thought was his daily study. But I cannot give Mr. Taverner's argument—he concluded with saying, that he was in favor of having a good fence made, but should insist that there be sundry wicket gates at convenient distances, each with a discreet man to tend it—a man in whom the community could 'repose special confidence,' who should be licensed to let people in, and who could use a sound discretion in the matter, letting in none but sober and safe men, and taking a small toll from each, observing that if they were taxed pretty smartly for going in, they would be rather shy about coming often.

The speech of Mr. Taverner pleased very many, and even some good men, but after all the counsel of Mr. Teetotal prevailed, and a law was passed that a good high strong fence, without gate or loose bar, should be made upand down along the whole course of Rum River, from the beginning to the end of the land.

The fence was soon made, vigilant keepers were appointed, and for a few months all things went on marvellously well.

But it was not very long before it was discovered that here and there a bar had been loosened, and several times Peter Taverner, the one whose heart, hand and prayers were in the Anti-Rum River cause, and more often Nether Millstone, were seen in the night squeezing some poor, lank, woe-begone fellow between the rails, or loosening out a bar for a fat one. But Nether Millstone soon contrived a far more ingenious method of getting people through. He kept store near the great fence, and so dug a hole underground from his cellar, through to the river, so that people who came to trade with him could slip down cellar and through under the fence unseen. It is said that he would let in any body who would leave a four-pence-happeny on his counter. It is true he used to charge the poor fellows to be very careful, for he was a man of some mercy. He told Robin Guzzle one day as he was letting him in, 'Now Robin, keep a sharp eye that you don't go too deep, else you'll go to the devil and I shall lose my four-pence-happeny.'

Thus things went on. The good people made great efforts to keep Rum River shut up, and for a year were pretty successful, and many a discontented man moved away into the next country, where Rum River was free as any brook, with no fence whatever to keep off man or pig. But before the end of the year the Rum River folks became very clamorous, and it was evident that when the people of the country came together to make laws at the beginning of the next year, a great effort would be made to have the fence all torn away, and Rum River as free of access as the church or the street.

At last the day came and the people were all assembled. Mr. Teetotal made an excellent speech and presented some astounding facts. Mr. Taverner said over again his speech of the year before, about fanatics and ultraists. But the great orator of the day was Nether Millstone. Nether was a man who could always make a speech, and moreover, he never wasted words, but always came right to the point. 'Gentlemen, said he, I am a Democrat. Gentlemen, I stand on the broad platform of a freman's rights. Our fathers fought and bled at Bunker Hill, and shall we be slaves.' '*Stick to prinziple*,' roared Robin Guzzle, as he held on to a bench before him, with both hands. 'Yes,' said Nether Millstone, 'stick to principle, it was for that our fathers fought and bled, and shall we, their sons, be recreant to the high trust committed to us. I am for peace—I am a poor man, and I wish to be left to earn my bread in peace, and not be persecuted and abused when in the quiet prosecution of my daily duty. I live in a free country, and I want no dictation. I go for moral suasion—use reason and not force. The time has gone by when the people could be priest-ridden, or deacon-ridden, or Anti-Rum-River-Society-ridden. Gentlemen, I have my rights, bequeathed to me by my fathers, guarantied to me by my God, and on this foundation I stand, and despise the aristocratic combination that would reduce a poor man to bread and water, and make him take off his hat and make a low bow for that. Gentlemen, I go for giving to all men the rights which God has given them, and among them the right to go to Rum River or any other river, just as often as they please, and no dictation neither.'

There was a shout of approbation as Millstone sat down. 'Stick to prinziple,' roared Robin again, as he let go his hold of the bench to clap with his hands, and was saved but by the crowd from falling upon the floor.

The vote was put. It happened to be very fine sledding, and Jehosaphat Doolittle, one of the very best Anti-Rum River men in the town, could not make up his mind to give up the day but had gone off in the morning to the woods, with team and sled for a day's work, and the motion of Nether Millstone was carried by *one* majority.

The meeting adjourned and the crowd poured out; the Rum River party shouting and hurrahing as if they were possessed. 'Down with the fence—down with the fence'—rang through their ranks and filled the air. The whole party moved on toward the river, leaping, laughing, yelling, like a set of savages rushing to battle. 'Stick to prinziple, roared Robin as he grasped a rail to tear it from the fence. 'Freedom and Rum River,' 'Nether Millstone forever,' 'Down with aristocracy,' these cries filled the air, as like a party of demons with axe and crowbar, they tore in pieces the stout barrier that shut up the too long imprisoned river.

At last the fence was demolished and the whole party ran for the river, to take a good, long, free swim in its exhilerating waters. 'Stick to prinziple,' roared Robin, as he first of all plunged in, and the others like sheep followed. And now arose shouts of exultation, and screams of joy, which left in the back ground all the mad we have before described. Wild songs were sung; oaths were poured out; fiendish laughter echoed. But in the midst of all a shriek was heard. It was horrible, so that the listeners fain put their hands to their ears to shut out the sound. It came again and again, end sharper and wilder, then fainter and fainter, and farther off, and all was still.

The whole company in consternation sprang for the shore, and when all were safe upon the bank, they counted their number and found poor Robin Guzzle was gone, and he was never heard of more save that his poor mother went and listened at the pit and heard a voice of wailing, and anon of horrible profanity, which she knew was her own Robin's. Robin had once been a clever lad, the smartest ball player on the green at election, and very kind to his poor mother, who was a widow, and he her only child; but Nether Millstone had taught Robin to run away from home, and hang with a set of idle fellows around Rum River, and here was the end of him. Nether Millstone next day took their old house for debt, and the poor mother had to go to the poor house, where she died in a few months.

So things went on for a year, the banks of Rum River were thronged, and every few days some poor fellow was whirled down the torrent. At last, before the end of the year, Nether Millstone himself, who used to delight in jumping in whenever he saw the Parson or Mr. Teetotal, or any of the enemies of Rum River going by, was one day swept away. This was the most horrible of all the scenes ever witnessed on Rum River. The poor man shrieked for help, calling on the minister and good Mr. Teetotal, who happened to see him going down. They tried to help him but could do nothing for him. His cries were heard long after he was out of sight, and when he reached the pit, three peals of laughter arose that could be heard for miles around. It was even said by some, that they saw a horrible black creature with a long barbed tail, and horns and eyes like flashes of fire, leaping from rock to rock, as poor Millstone was dashed down the stream; and one who happened to stand near the pit, verily averred that he saw fifty such creatures jump clear out of the pit to get hold of the poor fellow as he came in. This must, however, be a mistake, as the minister and Mr. Teetotal stood near by when he went down, and saw no such thing.

When the next year came round, there had been so many of the rum party swept away, and above all, Nether Millstone, and so abiding an impression had the awful scenes of the preceeding year made upon the community, that a vote was passed by an immense majority, to build over again, and higher, and stronger, and tighter, the fence that shut up Rum River, and to appoint some vigilant men to take special care that not a man climbed over or crawled through, either between the rails or underground, and imposing a heavy fine on any man who should break down rail or post, put up ladder, or burrow under ground, for the sake of letting people in. There was at first a good deal of mutter about oppression and aristocracy and poor people's rights. Mr. Teetotal and other good men were often abused and insulted. But it was all of no avail. The eyes of the community were open, the poor man began to learn what was his true interest, and every honest man learned who was his true friend. The Anti-Rum River Party every day gained strength and numbers. The town became more flourishing, the poor man became thrifty and happy, and the poor man's wife, she could sit down contented by a cheerful fire in a clean room, and with her neatly dressed little children around her.

Virtue swept clean the poor man's hearth,
And spread his frugal board—
Tired labor, from his daily toil returning,
Wiped with brown hand his dusty brow and smiled.
Contented industry sat down amid her own green acres,
The yellow corn fields fill the laborers lap with gold;
And best of all, a thankful heart
Made holy all the scene.

[From the Sunday Reader.]

BAD HABITS.

Where vice had held its empire long
'Twill not endure the least control;
None but a power divinely strong
Can turn the current of the soul.

Bad habits are not easily relinquished; they are acquired without any difficulty: and, unhappily, they who have contracted them seldom perceive the evil of them so as to endeavor to overcome them; for they steal insensibly upon the individuals, and having effectually acquired possession, they maintain their hold, and are not driven off without a firm resolution, and great exertion. Bad habits are more general than might be supposed. There are few places without them, and few persons altogether free from them, from the palace to the cottage, from the church to the school! Some, indeed, are much more injurious in their tendency than others, which in comparison are harmless. Bad habits are often seen in different families, such as behaving rudely at table; talking incessantly, to the great annoyance of parents and visitors; staying on an errand, so that it cannot be ascertained at what time the child or servant will return. This last produces great vexation, and often great inconvenience. Some children have the great fault of contradicting and even of correcting their parents and elders in conversation. Young persons should recollect that they know but little, and that their observation and experience must of course be very limited. Speaking impertinently to servants is a disgusting habit, and indicates a haughty and untoward temper. My young friend, Rosa, is a lively, pleasant, industrious, good tempered girl; but she has contracted the habit of rising late. Her excuse is, that she can make up the time lost in the morning, by sitting up late at night; not considering that late hours are very injurious to the health, and that the physical and mental powers must be, in some degree, relaxed by the labors and exercises of the day. I have reasoned with her on the subject; and while she admits all the benefits to be derived from early rising, she has not yet corrected the habit.

Thomas Spendthrift, at an early age, discovered a strong inclination to extravagance, his kind parents supplied him liberally with pocket money, which he spent as soon as it came, in the purchase of things of no value, and which he either broke or gave away, as soon as he had them. The same propensity adhered to him in manhood; and he at length became a bankrupt, and was compelled to fill a very inferior situation as a servant; in which character he continued till old age reduced him to the necessity of applying for parochial relief. Henry Saveall, on the contrary, with very small means, by a strict and laudable economy, purchased some valuable books, applied himself to reading, and by industrious habits, rose to eminence, acquired a competent fortune, which he employed in doing good, and died esteemed and respected.

There is no habit more injurious than that of gossiping, that is, of listening eagerly to the common reports of the day, prying into the concerns of others, and retailing the information from house to house, with additions and embellishments. To commit a secret to such persons is to employ a town-crier, for they are sure to publish it to the first individual they meet. This bad and dangerous habit chiefly belongs to those idle males and females who have no business of their own to attend to.

It were well if there were no bad habits in the house of God, but we have often to lament that some part of the congregation have adopted the habit of coming late, and some of attending once only on the Sabbath; and oftentimes of remaining at home, for the purpose of providing a good dinner. And it is a circumstance to be deplored, that the habit of sleeping is so predominant in many! When I say to be deplored, I refer not only to the bad example they set to others, but also to the loss they sustain in depriving themselves of the instruction and comfort, which under the blessing of God they might receive, were they to listen attentively to the word of God, and lay it up in their hearts. Some hearers, again, have the habit of finding fault. Either the minister is too doctrinal, or too practical, or too enthusiastic, or too something: sometimes his sermons are too long, at others too short, or too personal; in fact they are never pleased, and consequently never profited.

The habit of inconstancy is often discovered in those who are not content with such things as they have. They look abroad and see all other fields green, except their own, and every other person better provided for than they are. Francis Fickle was once settled in a comfortable residence,

A lovely spot
For all that life could ask.

For a time he thought himself happy, thanked God, and went on his way rejoicing; but heavy expenses and other things oppressed his mind, and the habit of discontent entered and disquieted him. After many struggles he determined to emigrate; all his convertible property was turned into money, and he bade adieu to parents, brothers, friends, and sweet associations, and embarked for a foreign land, where there were no oppressive laws, no burdensome taxes, no impoverishing imposts; a land whose stones were diamonds, and whose dust was gold! At least his fancy so pictured it; but reality told a different tale. When he arrived, he found no friend, no home, no income; and, after wandering for some time as a prilgrim, and a stranger, he found a dwelling indeed, but in all respects inferior to the sweet habitation he had left in the dear land of his fathers.

A habit of *irregularity* is the fault of many; manifested in not keeping their engagements, and failing in their promises. An exact man observes minutes, and we need no greater examples of order and regularity than the course of the planets, the appearance of the planets, the appearance of the seasons, and the periodical return of comets. Concerning the heavenly bodies, astronomers tell us, 'there is so much exactness in their motions, that they punctually come at the same periods to the hundredth part of a minute.

'How most exact is nature's frame,
How wise the eternal mind;
His counsels never change the scheme
That his first thoughts designed.'

The want of punctuality is a serious defect in any character: it not only involves him in future difficulties, but proves a source of great inconvenience to others. A gentleman punctual in his word, when he had heard that two had agreed upon a meeting, and the one neglected his hour, would say of him, 'he is a young man, then.'

I must omit many other propensities, such as the habit of evil speaking, the habit of slovenliness, incivility, swearing, drunkenness, dissimulation, self-conceit, &c., hoping that my friends will profit by the preceding remarks, and inquire whether they are indulging in any uncomely, unamiable, pernicious habits; if so, 'let them lay aside all these things, and put off anger, wrath, malice, blasphemy, filthy communication; and put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, charity,' &c. (Col. iii. 8, 15.)

THE TANG.

Said an old farmer, in Massachusetts, I well remember when father first brought some rum into the mowing lot. I and the other boys were sitting down, with the hired men, under the old golden sweeting, drinking some molasses and water, when father came down on the brown mare, and said, Boys, dont you want something that will give a tang to it?' At that he pulled out a little vial from his jacket pocket, and poured something that sparkled into the big wooden bottle, and we liked the tang, very well. The next day he came again, and we wanted some more of the tang; and after that we always had it in hay, and harvest time. And it would have done well enough, but poor, old father, he learned to love it at all times. It soon finished him off, and with him went the farm for debt, and we boys had to shift for ourselves. Oh how many farms, bodies, and souls too, have been exchanged for the tang.

ECONOMY ON A SMALL SCALE.

So far as our experience goes, it establishes the position that the *very first* expense a man retrenches, when he gets into an economical fit, is the subscription to his newspaper. 'Newspapers are things,' argues he, 'which can be dispensed with, and cost money that might be saved.' Agreed: so may the schooling of our children—so, indeed, may nine tenths of the articles necessary to our comfort and support.—Any one may get rich who will live on bread and clothe himself in rags. But who would live a brute, for the mere pleasure of saving money which he cannot carry hence with him? There are few such—five or ten in a million—and how wretched are they! Most men, sensible that they must die, are disposed to enjoy a little of the fruit of their labor; and nothing is perhaps more necessary to the enjoyment of society; or to self-satisfaction in retirement, than a well-informed and virtuous mind. It gives zest to all things in prosperity, and is the best resource in adversity. Newspapers are the best possible channels for obtaining an acquaintance with the affairs of the world, and to implant desires in the hearts of youth for maturity. In truth, they are the great engines that move the moral and political world, and not only aid in establishing the character, but in preserving the liberties of a people. Viewed in this light, and it is not too strong a one, we would ask—are there not an hundred items of expenditure, which a person ought to cut off rather than deprive himself of the solid benefit derived from a good newspaper?

AT COST!—THEO. H. BELL, 155 Washington street, opposite the Old South Church, will sell his large stock of Gents Water Proof Cork sole and thick Boots, at prime cost. Also, Ladies, Misses, Boys and Children Boots and Shoes, at reduced prices. 3wis f12

DISCOURSES ON HUMAN LIFE, by Rev. Orville Dewey—Contents—1, on the Moral Significance of Life—2, that every thing in life is moral; 3, Life considered as an argument in faith and virtue; 4, Life is what we make it—5, on inequality in the lot of life—6, on the Misuse of life—7, on the School of life—8, on the value of life; 9, lifes' consolation in view of death; 10, the problem of life resolved in the life of Christ; 11, on the shortness of life; 12, reflections at the close of the day; 13, religion considered as the great sentiment of life; 14, on the religion of life; 15, 16, 17, on the identity of religion with goodness and with a good life; 18, on the dull of humanity and the answer to it. Fresh supply just received and for sale by SAXTON & PEIRCE, 133 1-2 Washington st. f5

ENGLISH BOOKS per Brittania—this day received by JAMES MUNROE & CO—Memoirs of the life of Rev Lant Carpenter, L. L. D, with selections from his correspondence, edited by his Son, Russell Lant Carpenter, 8vo—Festus, a Poem, 1 vol, 8vo—Daille on the right use of the Fathers, 12mo—Paracelsus, by Robert Bowring, 12mo—Researches into the Physical History of Mankind, by James C. Prichard, 3vols, 8vo—Thomson's Conspectus of the Pharmacopacias—Christian Teacher for January—Christian Reformer for January—Pictorial English Grammar—Pictorial History of England, 3vols, 8vo plates. f5

MAN A SOUL, or The Inward and the Experimental Evidences of Christianity; by A. B. Muzzey. CONTENTS: Matter and Spirit; The Testimony of Consciousness; The Outer and Inner Man; The Scripture Estimate of the Soul and the Body; The Proper Kind of Evidence for Religion; The Faith of the Affections; The Soul the Test of External Evidence; The Soul Recognizes a Law; God seen in and by the Soul; The Soul Perceives its own Immortality; The Inspiration of the Almighty Universal.
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(*Notices of the work.*)

'It is written in a sincere spirit, and the arguments used to sustain the position of the writer are expressed clearly, tersely, and forcibly. It can be read with profit by those who wish for facts and reasons to legitimate their faith, and place it on a philosophical basis.'—*Times.*

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MR. FISHER'S LECTURE—The Obstacles and the Encouragements to Missionary Effort in the Ancient and Modern Church. A Lecture delivered before the Boston Young Men's Society for the Diffusion of Missionary Knowledge, by Samuel W. Fisher, of West Bloomfield, New Jersey.
Christ Crucified—a Sermon, preached at the Installation of his son, in Wayland, Mass. Dec. 29, 1841, by Rev. Wm. Allen, D. D. Published by request of the Society—published this day by TAPPAN & DENNET, 114 Washington st feb 12

EYRES' ILLUSTRATIONS OF ST. PAUL—An Illustration of the Epistles of St. Paul including, an entirely new translation by Charles Eyre. 2vol 8vo London Just recieved by JAMES MUNROE, & CO. 134 Washington Street. feb 12

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ON TUESDAY, March 1st, will be published the Monthly Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett—Contents.
The Vision of Ezekiel explained and applied; the Doctrine of Accountability; Riches, a Sermon, by Rev. Ceo. F. Simmons; Dewey's Discourses on Human Life; To my Wife, on her fiftieth birth-day; Sayings and Doings at Home, from letters to an absent daughter; Lunt's Christian Psalter;; Notices of Books; Intelligence, &c. &c. Published monthly by f16 WM CROSBY & CO, 118 Washington st

THE LIFE OF ABNER JONES, by his Son, Rev A. D. Jones—just published, and for sale by WM CROSBY & CO, 118 Washington st feb 26

AUTHENTICITY OF THE NEW TESTAMENT, translated from the French by J. E. Cellerier Jr Professor of Criticism and Sacred Antiquities in Academy of Geneva, with Notes and references by a Sunday School Teacher. 1 vol. 12 mo. a few copies being balance of the edition. for sale by J. MUNROE & CO. 134 Washington st feb 26

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PROOFS AND ILLUSTRATIONS OF THE ATTRIBUTES OF GOD—Proofs and illustrations of the Attributes of God, from the facts and laws of the Physical Universe; being the foundation of Natural and Revealed Religion, by John Macculloch, M. D, 3 vols, 8vo, London—for sale by f19 J MUNROE & CO, 134 Washington st

PALFREY'S HARMONY OF THE GOSPELS—A Harmony of the Gospels on the plan proposed by Lant Carpenter, L. L. D, 1 vol 8vo—a few copies for sale by J. MUNROE & CO, f19 134 Washington st

BURR'S GEOLOGY.—The Elements of Practical Geology, as applicable to Mining, Engineering, Architecture, &c. with notices of the mines and mineral productions of Great Britain, illustrated by plates and wood cuts, being a second edition, greatly improved and enlarged, of the Introduction to the study of Geology; by Frederick Burr. The Shaksperian Dictionary, forming a general index to all the popular expressions and most striking passages in the works of Shakespeare.
LARDNER'S ELECTRICITY.—A Manual of Electricity Magaetism, and Meteorology; by Dyonysius Lardner, F. R. S., &c.
For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. feb 18

POPULAR WORKS, now publishing in Numbers, by SAXTON & PEIRCE, 133 1-2 Washington st., a Dictionary of Arts, Manufactures and Mines, by Andrew Ure, M. D, F. R. S., &c., illustrated with 1241 engravings; from the second London edition, to be issued in 21 semi-monthly numbers, at 25 cents each, or the whole, if paid in advance, for five dollars. Sent to any part of New England, by mail, as they come from the press—orders (post paid) addressed to the publishers, remitting the cash, receive immediate attention. No. 1 now ready for delivery.
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WARE'S INQUIRY—An Inquiry into the Foundation, Evidences, and Truths of Religion, by Henry Ware, D. D., late Professor of Divinity in Harvard College, in 2 volumes, 12 mo—published and for sale by JAMES MUNROE & CO, 134 Washington st. j29

NEANDER'S CHURCH HISTORY.
HISTORY of the Planting and Training of the Christian Church by the Apostles. By Dr Augustus Neander, Professor of Theology in the University of Berlin, translated under the author's sanction from the third edition of the original German, by J. E. Ryland.
[From Professor Stuart.]
The undersigned has often had occasion to consult Neander's History of the Primitive Church, and is somewhat familiar with the contents and character of the book. Like most of Neander's productions, it exhibits evidence of much study and reflection. The facts stated are such as can for the most part be depended on; the spirit of the work is gentle and kind. It cannot be reasonably doubted that the author felt a deep interest in his subject, nor that the tendency of the work in the main is evangelical. With some of his opinions in respect to the *authorship* of a part of the New Testament books, I cannot agree; nor am I persuaded that his acquaintance with sacred literature and criticism will well compare with his knowledge of ecclesiastical history and usages. Still, the book is replete with important information, and may be read with great profit by such as wish to push their inquiries as far as may be into the ecclesiastical history of early times. The price of it puts it within the reach of many who can profit by it.
M. STUART.
Theological Seminary, Andover, Jan. 17, 1842.
The above work is for sale by TAPPAN & DENNET 114 Washington street. jan 24

SAXTON & PEIRCE, Publishers, No. 133 1-2 Washington street, have lately issued the following orders for which, are respectfully solicited.
American Antiquities and researches into the origin and history of the Red Race, by Alex. W. Bradford, 1 vol. 8vo.
The Northern Harp; consisting of original Sacred and Moral songs, adapted to the most popular melodies, for the Piano Forte and Guitar, by Mrs. Mary S. B. Dana, Author of 'Southern Harp,' &c.
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The Discontented Robins, and other Stories, for the Young, by the late Miss Mary Anna Fox: to which is added The Canary Bird; translated from the German of Schindt, by Samuel Prescott Dole, 1 vol. 18 mo.
The Parted Family, and other Poems, an Offering to the afflicted, and a tribute of love to departed friends, by Mary S. B. Dana, author of 'The Northern Harp,' 'Southern Harp,' &c. 1 vol. 12 mo. clo. j15

VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insureance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & CO, Booksellers and Publishers, is this day dissolved, by mutual consent. All persons having accounts with said firm may settle the same at Bookstore No 134 Washington street. JAMES MUNROE, Jr.
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JAMES MUNROE, Jr.
WM. H. DENNET.
Boston, Jan. 1, 1842. j22

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OFFERING OF SYMPATHY, 3d Edition. An Offering of Sympathy to the afflicted especially to parents bereaved of their children, being a collection from manuscripts never before published, with an appendix of extracts from various authors, by Francis Parkman, D. D.
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The design of this writer has been to describe the eminent characters and remarkable events of our early annuals, in such a form and style, that the young might make acquaintance with them of their own accord. They are purely historical, detailing the stirring scenes enacted in Boston, and all the events of the Revolution, in a simple though Graphic language.
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SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

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